

# THE Instructor

JULY 1963



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*While this editorial is directed to the citizens of the United States of America, and to those residing in the state of Utah, particularly, the principles found herein apply to free peoples wherever the Church is found.*

# Ours is a Rich Heritage

*by President David O. McKay*



July is usually a hot month, but it is a glorious month. On two days in that month, in Utah, we have opportunity to pay tribute to the founders of the Nation and to the founders of Utah. It is well that we do so.

On the Fourth of July, we join in celebrating the signing of the Declaration of Independence. How glorious it would be on that day in every home in the United States of America, in each heart in every home, if not in words, the inhabitants of this country would say: "I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

I believe that in the hearts of the majority of the inhabitants of this great country that feeling of loyalty persists.

If we would make the world better, let us foster a keener appreciation of the freedom and liberty guaranteed by the government of the United States, as framed by the founders of this nation. There are some self-proclaimed progressives who cry that such old-time adherence is out-of-date. But there are some fundamental principles of this Republic which, like eternal truths, never get out-of-date; and which are applicable at all times to liberty-loving peoples. Such are the underlying principles of the Constitution, a document framed by patriotic, freedom-loving men, who we declare were inspired by the Lord.

Members of the Church should have nothing to do with secret combinations and groups antagonistic to the Constitutional Law of the land, which the

Lord "... suffered to be established"; and which "... should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Doctrine and Covenants 101:77-80.)

Of course, there are errors in government which some would correct; certainly there are manifest injustices and inequalities, and there always will be such in any government in the management of which enter the frailties of human nature. If you want changes, go to the polls on election day, express yourself as an American citizen, and thank the Lord for the privilege that is yours to have a say as to who shall serve you in public office.

Next to being one in worshiping God, there is nothing in this world upon which the Church should be more united than in upholding and defending the Constitution of the United States.

It was faith that braved Columbus to sail on and on into the unknown horizon until he discovered a new land. It was *faith in God as a Loving Father*—who, through inspiration and revelation, guides those who seek Him in sincerity. It was in *defense of liberty to worship God as conscience*

(For Course 7, lessons of September 22 and 23: "What It Means To Be a Pioneer" and "The Pioneers in Your Family"; for Course 11, lessons of July through October; and of special interest to Pioneer descendants and citizens of countries.)

*dictates* that impelled the Mormon Pioneers to establish settlements in a forbidding, defiant western desert. They believed in the Fatherhood of God, the brotherhood of man, the divineness of nature, and the eternal verities of honor, duty, and self-renunciation.

Notwithstanding the warnings of the desolation of the country, and the plea to go on to more productive climes, there was that assurance in President Brigham Young's mind which had greater influence upon him than the trapper's experience of unproductivity and of monthly frosts, and more influential than the glowing description of the California coast. Greater than human judgment, towering above man's experience, was the great leader's trust in God.

As President Young and the main body of the Pioneers came out of Emigration Canyon into the valley of the Great Salt Lake 116 years ago, they gazed upon a barren landscape so uninviting and desolate that one of the three women in the company, out of sheer disappointment and hopelessness, broke down and wept. Truly to her and to others of the company, it must have seemed impossible that in such a desolate place could be fulfilled the prophecy of their first great leader, Joseph Smith, that the Saints "would become a mighty people in the midst of the Rocky Mountains." And yet, in our day, that prophecy has become a reality.

When they arrived in the valley, to quote the words of President Young, they "prayed over the land, and dedicated it and the water, air, and everything pertaining to them unto the Lord, and the smiles of heaven rested upon the land and it became productive, . . . There never has been a land, from the days of Adam until now, that has been blessed more than this land has been blessed by our Father in heaven; and it will still be blessed more and more, if we are faithful and humble, and thankful to God for the wheat and the corn, the oats, the fruit, the vegetables, the cattle, and everything He bestows upon us, and try to use them for the building up of His Kingdom on earth."

The noblest ideal of those honored Pioneers, and the noblest ideal in the Church today, is the ideal of service.

Each day before they started out on the trail, *they had their prayers* either in the wagon or around the circle. Every family in every wagon had its

prayers. *The second thing* which they had to do was to see that their muskets were properly loaded. The driver would carry his musket across his knees with the firelock ready; those who walked at the side of their teams carried the musket on the arm, in preparation for any eventuality. And *the third instruction* was, "Let every man be as considerate and as interested in his neighbor's cattle as in his own."

Service—*rendering service to each other.* They helped one another in adversity, shared with the hungry the last loaf of bread, gave of their time and means for the upbuilding of the community, and on not a few occasions offered their lives for the truth. Thus they exemplified in their teachings the two great commandments: ". . . Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; . . . [and] . . . Thou shalt love thy neighbor as thyself. . . ." (Doctrine and Covenants 59:5, 6.)

Truly, our Pioneers cherished two great ideals which, I think, are the most worthwhile ideals, for they represent all that we can take back to God when we leave; and that time will surely come.

*First is the character* that is developed by adherence to these principles; and that is in harmony with the greatest of the revelations given, and given only through the Prophet Joseph: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

And how else may that become so except by approaching as best we can the character of the one perfect Being who ever walked the earth, Christ, our Redeemer.

*The second is the service you have rendered mankind.* ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.)

The best way to honor the memory of our intrepid Pioneers on the twenty-fourth of July, and on every other day of our lives, is not merely by words but by emulating their deeds. If we do that, we will obey the principles of the Gospel of Jesus Christ, as restored in this Dispensation.

Ours is a rich heritage. The wealth inherited must neither be buried nor squandered, but should be handed down to posterity with a tenfold increase.

May we ever emulate the virtues and spiritual aspirations of our Pioneer Fathers!

Library File Reference: Pioneers—Mormon.

# How Do You Make Your Assignments?

by General Superintendent George R. Hill

One of the greatest Sunday School teachers I ever had was a humble, unschooled, but always well-prepared woman who loved children and flowers; she was Sister Zebina Alleman of Springville. "Aunt Bine" we boys all called her. There were about 15 boys—8, 9, and 10 years of age—in her class. Of the several Sunday School teachers I had during childhood and youth, I remember only two; and she was my favorite.

We usually rounded her corner on Main Street going to and coming from school. She was frequently outside, tenderly caring for her cherished flowers as we passed. She never failed to give us boys a cheery greeting and seldom failed to comment on how well we had done with our particular Sunday School assignments, always in such a way as to call to our forgetful minds our next Sunday's assignment.

How we boys loved to prepare the assignments she gave! We always knew of the unbounded appreciation and praise that the filling of these assignments would bring to us. She never forgot to call for each assignment. What a teacher!



Taking me to the Bible, Papa would turn to the New Testament and say: "Now, my boy, it is the third book over. . ."

Sixty-nine years ago we did not have manuals nor teachers' supplements, nor the numerous teaching aids of today. But if "Aunt Bine" did not have these modern teaching facilities, she did have her Bible. She was fluently conversant with that. She had her Book of Mormon, which showed signs of much use. She had *The Juvenile Instructor* which came regularly every month, and of which she made wide use for stories and illustrative material.

"Georgie," she would say, "will you learn and recite for us next Sunday Luke, chapter 11 and ninth verse?"

## Doing the Assignment

After dinner I would go to Papa's desk, where our family Bible was kept. This was a very large book. After thumbing through it for a few minutes I would call out, "Papa where in the Bible is Luke?"

Papa would turn to the New Testament and say: "Now, my boy, it is the third book over—*Matthew, Mark, Luke.*"

I would turn to Luke 11:9 and read: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"Mama, what does this verse mean?"

"Read the first 13 verses of that chapter and see if you can't tell," she would answer.

The next Sunday, among others, I would be called to give my assignment. I would give it and tell what I thought Jesus meant by it and would be given the usual and looked-for pat on the back. Is it any wonder that I have a fondness for the purposeful memorization of scripture?

Today we have many facilities for helping us prepare and give pupil-centered Sunday School lessons which our Pioneer forefathers did not have. We have graded courses—15 of them—each intended to play a specific part in teaching the Gospel. Each should take the pupil thoughtfully and regularly into the Standard Works of the Church. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (*John 5:39.*)

A testimony is the product of the pupil's own seeking. The teacher can, at best, provide only the motivation. How, then, can teachers assure them-

selves that their teaching is going over? How can they measure the degree to which it is causing the pupils to seek and study things out for themselves?

The Lord said to Oliver Cowdery, "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong. . . ." (Doctrine and Covenants 9:7-10.)

### Important Teacher Function

President John T. Wahlquist wrote in Chapter Nine of *Teaching as the Direction of Activities*:

"The assignment is one of the most important of the teacher's functions. The teacher who gives last-minute assignments in ignorance of the contents of the next lesson is simply setting the stage for another class session which will violate the basic principles of self-activity, interest, and apperception. If children learn by their own activity, they must be prepared for active participation. . . . An assignment by the unprepared teacher will mean a class session by an unprepared group.

"Preparation for the assignment should be as exacting as preparation for the lesson at hand. . . .

" . . . An effective assignment will consume considerable time, possibly as much as ten to 20 minutes. A last-minute gesture, such as 'Take the next three pages,' or 'Our next topic is the Book of Job,' is absolutely futile. . . ."

These kinds of assignments, if adequately given, are effective in getting pupil preparation and participation in Sunday School classes:

1. A general assignment which all members are expected to prepare.
2. Individual assignments given to several members. These can usually be filled by short well-prepared talks, one to two and a half minutes in length.
3. Group or project assignments which may require more than a week for committees to study and prepare.

To be effective, assignments should be precise, clear-cut and well-motivated.

All individual and group assignments, and specified parts of general assignments, should be called for by the teacher on the assigned Sunday.

A skillful teacher frequently appoints committees of class members to study and recommend assignments for the month ahead. Devices such as this, which cause study and subsequent participation, add interest to the class and opportunities for the growth of testimony.

Library File Reference: Teachers and Teaching.

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# The Dead Sea Scrolls

*Some Questions and Answers  
by Hugh Nibley*

## What Are the Dead Sea Scrolls?

Ancient religious writings found in caves and ruins in the Judean desert.

## When Were They Discovered?

The first in the summer of 1947. Other major discoveries were in 1952 and 1956. More than 200 caves have been explored, and the search still goes on.

## Where Were They Discovered?

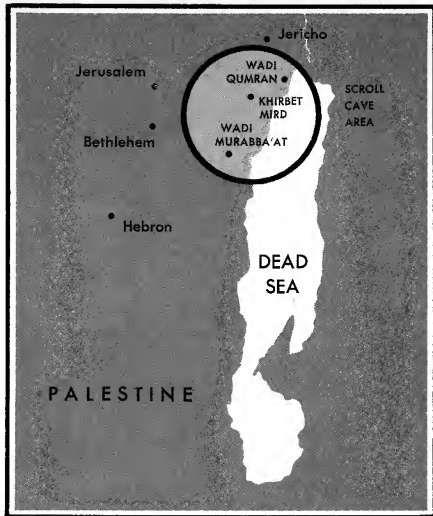
The most important finds have come from 11 caves in the precipitous walls of the Wadi Qumran, a gorge on the western shores of the Dead Sea, about a mile from the water's edge near the north end, seven miles south of Jericho. Also important are the four huge caves in the Wadi Murabba'at, 12 miles southwest of Qumran; and the ruins of Khirbet Mird, on a hilltop about five miles west-southwest of Qumran. Important finds have come from other hiding places known only to the Bedouins.

## How Were They Discovered and by Whom?

The first was accidentally discovered by a shepherd boy of the semi-nomadic Arabic tribe of the Ta'amireh. Most subsequent discoveries have been made by members of that tribe, who have now become expert in the excavation and preservation of the documents. At first, clandestine digging (by dealers and monks as well as Arabs) destroyed much material.

In 1949 the experts withdrew, convinced that there was no more to be found; but the Arabs continued searching with such success that in 1951 formal expeditions were organized by the British Army and Jordan Government. The walls of the Wadi Qumran were systematically explored, leading to the discovery in 1952 of Cave IV—the richest find of all—and the disclosure by the Arabs of the great caves of the Wadi Murabba'at.

Accounts of the discovery and procurement of the various scrolls are complicated and conflicting.



*Caves in the precipitous walls of the Wadi Qumran have produced some of the most important finds of Dead Sea Scrolls.*

## How Many Scrolls Are There?

In Cave IV alone thousands of fragments of more than 382 manuscripts were found. In all more than 500 manuscripts have come from Qumran in tens of thousands of leather fragments.

## Who Owns the Scrolls and How Were They Acquired?

The first four scrolls were acquired by the Syrian Orthodox Metropolitan of Jerusalem (the story is very obscure) who took them to America and later sold them to the Hebrew University for a reputed quarter million dollars. Professor Sukenic, of the Hebrew University, picked up some fragments in a Jerusalem antique shop.

The Jordan Government has legal right to the finds, and being short of funds, has sold them at a fixed rate of one pound (\$2.80) per square centimeter. Before the owners can claim them they must go to the Palestine Archaeological Museum to be cleaned, photographed, and edited for publication.

Dead Sea manuscripts have been acquired by McGill, Manchester, and Heidelberg Universities; by the McCormick Theological Seminary, and the Vatican Library. New finds are acquired from the Arabs through the agency of intermediate dealers; the channels are devious and often shady.

## What Is the Age of the Scrolls?

It ranges from the seventh century B.C. (one fragment), to A.D. 68. Texts of Samuel, Jeremiah, and Exodus may date from about 200 B.C.; but most of the Biblical scrolls come from the first century B.C.

*(Continued on following page.)*

(For Course 19, lessons of September 8 and October 6: "The Bible as a Whole (the Dead Sea Scrolls)" and "The Book of Mormon—Modern Discoveries"; and of general interest.)



View of Khirbet Qumran on the northwestern shore of Dead Sea and 1 mile inland. It is 7 miles south of Jericho.



Cave No. IV, the "Essenes Main Library," contained thousands of fragments from more than 382 manuscripts.



Essenes lived in individual tents and caves, but studied and worked in these communal quarters on top of the cliffs.

## THE DEAD SEA SCROLLS (Continued.)

### What Are the Subjects Treated in the Scrolls?

A quarter of all the manuscripts are Biblical, every book of the Old Testament except *Esther* being represented. The most numerous manuscripts are of Deuteronomy, Isaiah, and the Psalms. The first discovery was a Hebrew text of Isaiah, 1,000 years older than any known. The Apocryphal works are richly represented, including two books in cryptographic writing, a Book of Enoch, and a treatise on the Book of Moses. The most famous non-Biblical scrolls are the Manual of Discipline, the Habakkuk Commentary, the Thanksgiving Psalms, the ancient ritual Order of Battle, the Genesis Apocryphon (a fuller story of Genesis, including a new account of Abraham in Egypt), a "Description of the New Jerusalem," and a lost Commentary on Job. The investigation and publication of such writings has just begun.

### Who Wrote the Dead Sea Scrolls?

A society of pious "apocalyptic" Jews, now generally identified with the Essenes.

### What Light Do the Scrolls Throw on the Subject of Christian Origins?

That is largely a matter of interpretation, but by now scholars are generally agreed that the scrolls teach us for the first time: (1) the background of John the Baptist; (2) the exact date of Easter; (3) the nature and origin of the organization of the Primitive Church; (4) the significance of the strange language and teachings of John; (5) the origin of Gnosticism; (6) the nature of the Church as a continuation of an ancient apocalyptic and Messianic tradition ignored by Rabbinic Judaism; (7) the nature of the strange terminology of the New Testament as continuing an ancient tradition; (8) of the Christian community as following the pattern of earlier apocalyptic communities in the desert; and (9) the ancient Hebrew-apocalyptic background of the writings of Paul.

### What Light Do the Scrolls Throw on The Book of Mormon?

This, too, is a matter of interpretation. But if there is any validity to the thousands of studies

appearing on parallels between the scrolls and various Biblical and historical writings, the perfectly staggering parallels between The Book of Mormon and the scrolls cannot be brushed aside nor explained away. Here are a few:

1. Nine years ago this writer pointed out (*Improvement Era*, September, 1954) that the peculiar manner of burying the scrolls indicated that they were laid away for the purpose of coming forth in a future Dispensation. Since then a number of scholars (e.g., Malik, Danielou) have confirmed this impression. The tradition of the sacred buried record meets us full-blown in the similar preservation of the scrolls and The Book of Mormon.
2. Lehi is clearly described as one of the prophets driven from Jerusalem because of his Messianic preaching, and seeking refuge in the desert, where he intended to found a community. The community of Qumran was led into the desert by such a man centuries later, and there is considerable evidence that this was an established and traditional routine of great antiquity.
3. In a heretofore unparalleled situation we find the Qumran people offering animal sacrifice and observing the Law of Moses under the direction of legitimate priests, and yet at the same time observing ordinances of a strangely Christian nature. It is a situation "difficult to visualize" (Cross), and yet its counterpart is found in The Book of Mormon.
4. The Qumran people denounce the Jews at Jerusalem for their corruption and laxity in observing the Law. They respect the temple and its traditions but despise the leaders of the Jews who have driven them from Jerusalem. This is exactly the attitude of Nephi.
5. They keep the Law of Moses but in everything anticipate the coming of the Messiah and the New Covenant. Their sacrament is "a liturgical anticipation of the Messianic banquet" (Cross), as are their baptisms and their white garments—all belong to "a church of anticipation." This parallels The Book of Mormon situation exactly.





Two oxidized copper scrolls are being uncovered from the protecting dirt of the cave which had provided shelter.



The sectarian "Manual of Discipline" is an example of one of the scrolls written on leather in ancient Hebrew script.



The "Scroller" at the Palestine Archaeological Museum where scroll fragments are gathered, restored, examined.

6. They see a peculiar significance in going out into the wilderness and in choosing a site where they can establish a large and elaborate system of tanks and basins for washings and baptisms. One thinks immediately of Alma's community in the wilderness at the Waters of Mormon.
7. There they were organized into a general congregation with a council of twelve laymen headed by three priests. Scholars have agreed that we have here a definite tie-in with the organization of the Early Church. Its closest parallel is in Christ's organization of the Church in 3 *Nephi*.
8. The Dead Sea writings are full of angels, prophets, ancient writings, and prophecies of things to come, especially the coming of the Messiah, the literal resurrection of the dead, and the destruction of the world by fire. These things are treated in a peculiar "apocalyptic" way that is much closer to The Book of Mormon than to the Bible.
9. Some scholars believe the greatest single revelation of the scrolls is the existence of a great prophetic tradition that has been completely forgotten. Its greatest representative is the mysterious "Teacher of Righteousness" or "Righteous Teacher," a major prophet whose very existence was unknown until 1950. How could a figure of such immense importance both to Christians and Jews have been completely forgotten? It was because his name was blotted out by Rabbinical or "official" Jews, who persecuted him severely and drove him into the desert because he preached the coming of the Messiah.

He was of priestly descent, being of the line of Zadok, another mysterious prophet, whom some believed lived at the time of Moses and who is the type of the true priest who looked forward to the Messiah. Allegro believes that the Teacher of Righteousness himself may have been called Zadok. The important thing is the discovery not of controversial individuals but an undeniable tradition of a line of persecuted Messianic prophets. This is in perfect agreement with the Zenock and Zenos tradition in

The Book of Mormon. Since one of the commonest phenomena in the apocryphal literature, including the scrolls, is the frequent duplication and corruption of proper names, it might not be too much to suggest that Zadok might even be a corruption of Zenock, since of course in Hebrew the vowels are not written and the Hebrew "d" resembles the "n" closely enough (in the archaic script) to have been confused by an early copyist—a very common type of mistake. Be that as it may, the peculiar type of prophet represented by Zenock and Zenos is now fully established by the scrolls.

10. For the first time we now learn of the ancient Jewish background of (1) the theological language of the New Testament and Christian apocrypha, (2) their eschatological doctrines, and (3) their organizational and liturgical institutions. (Cross). All three receive their fullest exposition in 3 *Nephi*, where the Messiah himself comes and organizes His Church on the foundations already laid for it.

The strongest accusation against The Book of Mormon in the past has always been the presence in it of New Testament language, doctrines, and ordinances among people living in pre-Christian times. Today this objection not only vanishes but now furnishes powerful evidence supporting The Book of Mormon. The scrolls show a highly developed Messianism, very close to that of the New Testament. For example, it is now seen that Paul writes in the authentic Qumran pre-Christian style.

The most read, most available current books on the Dead Sea Scrolls are the following paperbacks, from which the above information was gleaned:

Allegro, John Marco, *The Dead Sea Scrolls* (Pelican, 1956).

Cross, Frank M., *The Ancient Library of Qumran* (Anchor Books, 1961).

Danielou, Jean, *The Dead Sea Scrolls and Primitive Christianity* (Mentor, 1958).

Davies, A. P., *The Meaning of the Dead Sea Scrolls* (Signet, 1956).

Gaster, Theodor H., *The Dead Sea Scriptures in English* (Doubleday Anchor, 1957).

Schonfield, Hugh J., *Secrets of the Dead Sea Scrolls* (A. S. Barnes, 1957).

Library File Reference: Dead Sea Scrolls.

# "All Aboard" for Family Adventures

by Calvin C. Cook

One Saturday morning in spring, our family arose and anxiously prepared for a day of fun and pleasure together. We planned ahead to do something that would not cost a lot, but that would be different and could be done in one day. The purpose was to have experiences as a family that would be long remembered and forever cherished.

We hurriedly ate our breakfast, and all five children quickly climbed into the family car. First one would ask, "Are we going to the zoo?"

Then another, "Are we going up the canyon for a picnic?"

And still another, who said, "Let's go swimming." None could guess what this day's adventure would be.

Out of the driveway and down the street, we started. We were not going to the zoo—the zoo was in another direction. We could not be going for a picnic because we had no food with us. Swimming was eliminated—no swimming suits.

"Where could our parents be taking us?" our children reasoned together. Our car passed through town and over some railroad tracks and stopped in front of the railroad train depot. None of the children had ever been on a train. (They had only come to the depot to see the missionaries of the ward leave for their missions and to say good-by to all their loved ones.) But when I bought tickets for the family and hurried the family so we would not miss the train, it was different.

Just then a man in a black cap called, "All aboard"; and our whole family climbed up into the train. I looked into the faces of five precious children and a lovely mother and saw happiness shining

(For Course 3, lesson of September 1, "When We Believe, We Obey"; for Course 5, lesson of September 1, "Pure in Heart"; and for Course 1, lesson of September 22, "We are Kind to Each Other at Home.")

*When a man in a black cap called, "All aboard," the group climbed up the railroad car steps for a family adventure.*

through pure beautiful eyes. I thought to myself, "What are these souls worth to me?"

Our oldest girl wanted to know how far we were going as the train jerked and started to roll upon the steel tracks. "Only one hour to the next town," was the answer. So we climbed up in the dome car to see as much as we could as sky and fields passed our view.

This was a new experience, and each child responded in an excited manner. Dinner in the dining car again made their faces light up with excitement, and the ride back later in the day convinced these children that Mother and I knew how to enjoy our children.

I am sure that many fathers and mothers who do not know the Gospel have learned to enjoy their children. But the knowledge given to man by God, known as the Gospel, has increased that joy to the degree that the "cup runneth over." When parents know without doubt that each child that is born

*The Cook family hurriedly ate breakfast; and then with excitement bubbling over, the seven climbed into their car.*



to them is eternal and can eternally grow, or may seek those things which are degrading and lead to corruption, then every effort is important to lead them in paths of righteousness and help them to love goodness. Parents must *show* their children the ways of righteousness, not just tell them. True joy comes through pure love; and pure love comes through actions, not words only.

If we love our children, we should be determined to live those principles that God has proclaimed will bring eternal happiness. Love will radiate from each parent, and ways should be planned so that communication will be open between parents and children.

The light of the Gospel teaches that one of the main purposes of this mortal life is to learn how to be a true mother or father by following the example of our Father in heaven. Knowledge of this does not mean that all our experiences will be joyful; but for every worthwhile accomplishment of each child,

the cup will run over. Life will become more abundant with eternal reasons for living and teaching others to live with faith and virtue.

Saying prayers with the family is important. Attendance at Sunday School and sacrament meeting with the family are more than duties. Primary and MIA offer opportunities for your children that you would not want them to miss in life. Preparing each child for temple marriage and for missionary service are great joys in life.

Nearness of each parent to his Father in heaven, and the spirit of Christ radiating through example, not just words, are the best ways to taste of that fruit Lehi experienced when he said: "And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit." (1 Nephi 8:12.)

Library File Reference: Family Life.

*As the train started to roll upon the steel tracks, everyone climbed up in the dome car to see as much as possible. On*

*the back seat (L. to R.) are Elizabeth, Kathleen, and Dad. Seated in front are Jonathan, Michelle, Mother, and Julie.*



**I**N his first major league campaign, Kenny Hubbs, 20-year-old California "Mormon," and 1962 National League Rookie-of-the-Year for the Chicago Cubs, set two all-time fielding records for second basemen.

The slender, all-around athlete bobbled a routine grounder in a June 13th game last year. But for the next 78 games he was more than equal to every ball hit in his direction. Then, on September 5th, during the seventy-ninth game, Hubbs made a bad throw which put a halt to his flawless fielding skein. But he had already handled 418 consecutive fielding chances without erring. This was four better than the old mark set by Bobby Doerr, the great Boston Red Sox infielder, in 1948. Hubbs's 78 games without a miscue eclipsed Doerr's record of 73.

To likable, clean-cut Kenneth Douglas Hubbs, 1962 saw the fulfillment of at least a portion of his dream of becoming a great major league star. He had certainly made the grade during his freshman year; and he was ready to face the so-called "sophomore jinx," which plagues so many a "first-year flash." As the 1963 season opened, he was firmly entrenched in the second base slot for the Cubs.

An all-around athlete (four-letter winner at California's Colton High School; all-American prep

(For Course 29, lessons of October 27 and November 3; "Health and Happiness" and "The Way to Health," for Course 27, lesson of September 22, "Physical Well-Being," for Course 24, lessons of August 4, 11, and 18; "Joys of Healthful Living," "Physical and Mental Health," and "Physical Well-Being," and for Course 9, lessons throughout year on a leader being righteous, obeying the Gospel, and setting a good example.)

quarterback in 1958), Hubbs credits much of his success in athletics to his Church, and to "living my religion."

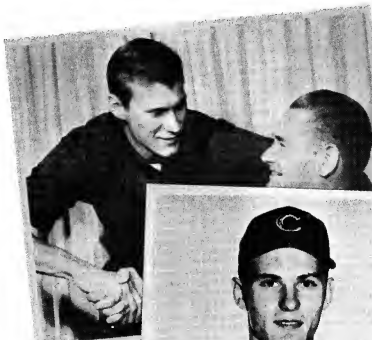
Born December 23, 1941, in Riverside, California, to "Mormon" parents, Hubbs learned early in life to live the Word of Wisdom. He abstains from the use of tobacco, liquor, coffee, and tea because he knows how detrimental they can be to his physical and mental condition. "Being physically and mentally alert is half the battle in making good in baseball, or in any other endeavor," he maintains, "and I believe the Word of Wisdom is the key to fitness."

Thus, his love for and natural ability in sports, combined with his religious belief that the body is a "temple of God" and should be treated as such, have boosted him along the trail of athletic achievement.

While young Kenny Hubbs was lettering in baseball, football, basketball, and track, and serving as student body president of Colton High, he was also earning attendance and activity awards as a priesthood-bearing member of the Colton Ward. He earned individual Aaronic Priesthood awards seven times and was active in the Sunday School and MIA programs. Now an elder, he serves as a Sunday School teacher in the Colton Ward during the off-season months. When the Cubs are playing in Chicago, he attends Sunday meetings at the Windy City's North Shore First Ward; and, when he is on the road, he looks up the nearest ward chapel on Sundays.

Kenny's church activity comes natural. He was raised in a home where church attendance and par-

# A MORMON STAR SHINES



## Hubbs' Cubs Net 3-2 W

PHILADELPHIA, June 10. (UPI)—Young Ray Culp, the rookie right-hander almost given up in the spring, won his eighth of the season and his fourth in a row Monday night, Philadelphia Phil- victory over the Braves in a game rained by rain.

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**Inside Today's Sports S**  
Dodgers who keep 3½ game lead in N. L. race  
Tigers score seven runs in ninth, but Sox win, 1  
Billy Maxwell takes four-strike lead in Dallas  
Washington Park opens 42-night baseball season

# HUBBS SE

ticipation was stressed. His father, Eulis Hubbs, who has been confined to a wheelchair with polio since Kenny was two years old, is general secretary of the Senior Aaronic Priesthood Committee in the Colton Ward. His mother, Dorothy Preece Hubbs, is activity counselor in the San Bernardino Stake Young Women's MIA.

Kenny is the second of five boys in the Hubbs family. His older brother, Keith, played football at Brigham Young University. Other members of the Hubbs family are Gary, and twins Kirk and Kraig.

Although confined to his wheelchair, Brother Hubbs has always encouraged and actively supported his sons' athletic endeavors. He pitched to Kenny for batting practice when the boy was growing up.

When Kenny graduated from high school in 1959, he turned down dozens of scholarship offers from universities and colleges to sign a contract with the Cubs. That fall, however, he did enroll at Brigham Young University, but attended only one quarter. He is now sandwiching in his education between baseball seasons at a college in San Bernardino.

His first baseball assignment was to Morristown of the Appalachian League, where he spent the 1959 season playing outfield and shortstop. He played the entire 1960 season as a shortstop—first for San Antonio of the Texas League, then for Lancaster of the Eastern League. After a good year with Wenatchee of the Northern League in 1961, the parent Chicago team called him up at the tail end of the season and he played in ten big league games.

But 1962 was his year. The same cannot be said for the Cubs; however, for the only thing that kept them out of the National League cellar was the record losing streak of the last-place New York Mets. But Hubbs was great. He batted .260, a respectable average for a 20-year-old youngster facing big league pitching for the first time. Then came his fielding records, Rookie-of-the-Year laurels, and the coveted National League Gold Glove award for fielding excellence (the first time this award has been given to a rookie).

He initiated a triple play—one of baseball's rarities—in the last game of the season, to cap a memorable year. In the season finale against the Mets, Hubbs made a spectacular over-the-shoulder catch of a blooper hit by Joe Pignatano. He rifled the ball to Ernie Banks to catch a runner off first base. Banks then whipped it to Andre Rodgers covering second to double off another runner.

Thus ended an impressive first-year performance by this young "Mormon" who firmly believes, "Everything I have achieved, I owe to my Church."

There are not enough young men like Kenny Hubbs in the world today. But we can be thankful there are some.

—Don LeFevre.\*

\*Brother LeFevre, a professional journalist, serves the Church now as YMMLA activity counselor and Senior Aaronic Priesthood adviser, Bountiful Seventh Ward. He graduated from the University of Utah with a B.A. degree in Journalism, and he has several years of professional writing with the Salt Lake Tribune, David W. Evans & Associates, and the Church Information Service. Brother LeFevre is married to Bonnie Bloom and they have a 2½-year-old boy.  
Library File Reference: Mormons and Mormonism.

## IN THE BIG LEAGUES....

Another Chapter in the Ken Hubbs Story

WANT ADS PART 6

Chicago Daily Tribune **Sports/Finance** 6

MONDAY, SEPTEMBER 3, 1962

**TS RECORD, BUT CUBS LOSE, 3-1**

**KEN EXTENDS ERRORLESS STREAK THRU 74 CONTESTS**

**10 in \$114,200 Mile**

JULY 1963

On the Air

KEN HUBBS

# BY THEIR FRUITS YE SHALL KNOW THEM

*by Elder Howard W. Hunter of the Council of the Twelve*

I have been impressed tonight, as I am sure you have been, by the great influence good people can have upon their associates. This has been beautifully portrayed before us in the dramatic production just presented. As I listened to it, I thought of the words of our Saviour, the theme of this Sunday School Conference: "... By their fruits ye shall know them." (*Matthew 7:20.*)

It is natural, I suppose, for us to be interested in contrasts. While listening to this program, I have been doing just that. I have been thinking of the contrasts involved in the thought, "... by their fruits ye shall know them."

You will recall the incident of our Lord cursing the fig tree for not fulfilling its natural purposes. It withered and died. That fig tree bore no fruit and is known to us by its barrenness. There are trees such as the mock orange and the snowberry that bear fruit attractive to the eye, yet bitter to the taste. Although they do no harm, they do very little good. There are trees also which have fruit that is poisonous, and we avoid them. How different it is with the cherry or the peach or the orange trees. They are known in every land around the world because of the delicious fruit they bear. This reminds us of the fruit of the glorious tree in father Lehi's dream, and the effect it had upon all those who partook of it.

Contrasts are just as marked in the animal world where dispositions are different as the night is from the light of day. Dogs have been known as man's best friend, yet some are surly, growling, and vicious, as contrasted with Rin Tin Tin and Lassie of television fame. We read the stories of noble animals when we were young, but we learned there were also those which are destructive and are feared.

A friend of mine tells of a beautiful bay pony he owned. He called her "Annie." She was lively and seemed to possess unbounded energy, yet she was gentle and kind, and obedient to the rein. Little children could pet her or ride her with perfect safety. She was the object of happy memories to all who had been around her, both young and old. At the

same time his father owned a large strong horse called "Dick." Dick, when he would use his strength, could pull a tremendous load; but he was undependable. If he felt so inclined, he would balk even with a light load. He was selfish and would not let other horses eat nor drink with him. Viciously, he would drive them away. Little children would never go near him and grownups would avoid him.

The complexity of human life is even more marked than the plant or animal kingdom. It is such that we cannot hope to unfold all of its mysteries. Only God can do that. But we can observe certain phenomena inherent in life, and profit by such observation.

Most of us are interested in the contrasting types of individuals. There comes to my mind such characters as Attila and George Washington, Socrates and the narrow bigots who opposed him, Abraham Lincoln and the secessionists, Joseph Smith and his assassins, Christ and Judas Iscariot, as representatives of those who bore good or evil fruit. What has been their fruit? Attila destroyed half of the world; Washington helped found a nation of freedom and liberty. Socrates championed freedom of thought and speech; his enemies curtailed it. Abraham Lincoln preserved a nation in freedom and liberty; the secessionists tried to destroy it. Joseph Smith gave his life to preserve the establishment of the kingdom of God on earth; his assassins attempted to prevent it. The Messiah established God's kingdom among men; Judas Iscariot betrayed both the Saviour of the world and the cause for which He died.

History has told, clearly and well, the honor which has come to the positive, the constructive, the beneficial aspects of life. It has told equally well the fate of those who have represented the opposite aspects. In our sober moments, as we ponder these matters, what decisions have we determined to make? By our fruits we shall be known.

Before me now I see some of the choice spirits of the earth—faithful Sunday School workers. Your very presence here indicates this truth. I see you, after this conference, scattered over wide fields of labor. I try to visualize each one of you at work

(For Course 9, lesson of September 15, "A Leader Produces Good Fruit.")



*Address given at the Conference of the  
Deseret Sunday School Union, April 7, 1963.*

and a responsibility the world has been slow to understand? The few words of that reply were—"Feed my lambs," And then—"Feed my sheep." How these words keep ringing in our ears. Brothers and sisters do you not hear Him saying to you, John and Mary or Robert or Jane, "Lovest thou me?" and you answering, "Yea, Lord, thou knowest I love thee." Then that never forgettable reply of His to you, "Feed my lambs."

What a challenge, what a joyous task, what a sacred responsibility is yours now as you return to your fields of labor! How thoughtful, how considerate, how kind, how tender, how pure in heart, how possessed of that unselfish love as our Lord possessed, how humble, how prayerful you must be as you assume anew your work to feed the lambs as the Lord is telling you to do!

Now my brothers and sisters, when you return to continue your labors with those precious souls entrusted to your care, what reward will you expect for your efforts? I shall not suggest one, but I will ask you another question. Tell me, what reward did the Saviour exact and what reward did He receive for the great atoning sacrifice He made for mankind?

*"And if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"* (Doctrine and Covenants 18:15, 16.)

Need we say more about a reward for one who labors in the vineyard of the Lord? Surely in this great work, your dedicated services will not be wanting and you will say to yourself: "Let my own works praise me"; and we and the world will say, "By your good works do we know you."

May the Lord continue to bless each of you in your great responsibilities as you serve His children. I know He lives, in the name of Jesus Christ, Amen.

Library File Reference: Teachers and Teaching.

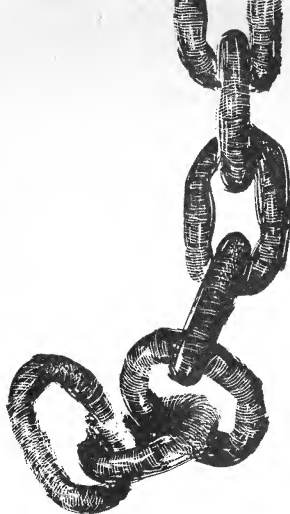
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#### PHOTO AND ART CREDITS

Camera Clix: photo—front cover.  
Alvin Gittins: art—229.  
Dale Kilbourn: art—231, 247.  
Sherman T. Martin: art—233, 242.  
250, layouts.  
Vontella Kimball: photos—234, 235.

Ed Maryon: art—266, 267.  
Bill Johnson: art—249, outside back cover.  
Eugene Spiro: art—center spread.  
Dorothy P. Handley: art—center spread.

Don Knight: photo—256.  
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Ralph T. Clark: photo—262.  
Leland VanWagoner: photos—236, 237.  
Charles J. Jacobsen: art—inside back cover.



ONE OF THE OLDEST, MOST ENDURING,  
AND NOBLEST STRIVINGS OF MAN . . .

# THE QUEST FOR FREEDOM



In search of freedom, great civilizations have been born and powerful religious movements have taken root. Many of the world's most inspired writings and many of the greatest artistic creations have been an expression of man's yearnings for freedom.

The genesis of these yearnings is easily recognizable. Blessed with an intelligence, man cannot find contentment nor fulfillment when his thoughts are repressed or his actions are controlled. Many animals can accept regimentation quite naturally. But man can never be fully satisfied unless there is freedom to be himself—to give expression to his instinct for thinking, creating, working, and worshiping, according to the promptings of his own soul.

The bondage of the children of Israel in Egypt was not intolerable because of the yoke of heavy work placed upon them nor even the physical hardships they were forced to suffer. If this had been their only burden, they may well have endured it indefinitely. But the determination to revolt against the Pharaoh came about because he was trying to control their thoughts and personal life. He was trying to deny them the right to worship God in accordance with the dictates of their own conscience. This they could not tolerate.

## Freedom in the New World

The birth of democracy in the United States is another well-known story in man's quest for freedom. Every school child can recall the immortal words of Patrick Henry, "Give me liberty or give me death." It was not alone the imposition of unjust taxes, nor the quartering of large bodies of armed troops in this country, nor the cutting off of trade with other parts of the world that caused the rebellion—as offensive as these were to the colonists. It was the total impact of all those multitude of abuses inflicted by the king of England to the point where the people felt that they were no longer free to call their lives—and more especially, their thoughts—their own.

We honor the dedicated people who risked or gave their lives for freedom. In our day we are united in our determination to stand together for the preservation of national liberty and religious freedom, even though it may confront us once again with the choice of liberty or death. The traitorous slogan, "Better Red than dead," is no more acceptable with Americans [including Canadians as well as British, Australian, and New Zealand patriots] today than it would have been at any time in our [their] history.

(For Course 29, lesson of September 15, "Why Is Man Here?"; for Course 27, lessons of August 11 and November 3: "How Much Freedom?" and "Free Agency and Choice"; and for Course 9, lesson of October 20, "A Leader Is a Champion of Liberty.")



There is another kind of freedom, however, which is vital to all of us but is not so easily recognized. It is a kind of freedom which we do not read much about and which cannot be guaranteed by law. It is more subtle, more intangible, more personal; but perhaps it is the ultimate freedom man has always sought. It is the *freedom to be one's best self*—the freedom to give expression to one's inner feelings and hopes and abilities without inhibitions, doubts, or tensions. It is the freedom to think, to dream, to create, to love, to live, in response to one's natural inclinations. It is the freedom to achieve to the fullest extent of one's inherent abilities without self-imposed restrictions.

### Freedom for the Individual

This is a freedom that is frequently hard to come by. Some people—fortunate people—enjoy this freedom instinctively. Their whole life is a symphony of happiness because they are open to all experiences that come their way; others, unfortunately, have unconsciously built a wall of hesitation and doubt around their lives until at last they are prisoners of themselves.

Most such people are very much aware of their self-created problems. In their desperation they are afraid they will not be able to find a pathway out of their troubles. They know they lack freedom, but the more they struggle to find it the more they become bound up in self-doubt. Indeed, their greatest fear is the feeling of fear itself. The constant practice of allowing negative thoughts to exist in their minds has spun a web around their lives which they fear they will be unable to break. As one writer stated, "Habits are at first only thin spider webs; practiced long enough, they become steel cables."

A great share of Christ's mission was devoted to helping people meet problems of this kind. Was not this one of the reasons He continually stressed the dignity and significance and uniqueness of every person? He wanted every individual to believe in himself. No one was unimportant to Jesus. He went among the sinners, the sick, the aged, the children, the strangers. He rejoiced more in restoring someone to health—whether physical or spiritual—than He did in preaching to the faithful. Anything He could do to give new hope to someone who was despairing of life became a special opportunity.

### The Saviour Exercised Freedom

Consider His statement in the Gospel of John: "... I am come that they may have life, and that they might have it more abundantly." (John 10: 10). He did not come on earth to destroy, to punish, to judge. He taught people how to achieve the abun-

dant life through an outpouring of themselves in service to their fellow men. His own life was made rich and full because He was open to every experience of life, open to every challenge, open to every feeling. He did not retreat from any danger, whether it was the waves of Galilee or the persecution of mobs. With His faith in God and His quiet confidence in himself, He met all problems openly and freely.

He gave us a meaningful message in His parable of the talents. You will remember that a man gave a single talent to one of his servants; to another, two talents; and to a third, five talents. Then the man went into a far country. When he returned, he asked each servant what he had done with the talents given to him. The servant who had been given five talents reported that he had put them to work and was now able to give ten talents back to his master. Likewise, the second servant who had received the two talents reported that he had doubled them. "Well done, thou good and faithful servant[s]," the Master said, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matthew 25:21.) The servant, however, who had received the single talent reported that under the great responsibility he felt, he had buried the talent and now was able to return the same talent to his master. Thereupon the master harshly reprimanded the servant for not making use of what had been given to him, even calling him a wicked and slothful servant and taking away his one talent and giving it to the man with ten talents.

For many years this parable bothered me. It seemed to be very unfair to the conservative servant who had taken precautions to be sure he could return the talent that had been given to him. But obviously there is a deeper message behind this parable. The more I have thought about it, the clearer it seems to me that the Saviour was reminding us to make full use of our personal capabilities, whatever they may be. He was reminding us that we should dare to think, to work, to act, to *live abundantly*. Those who tie themselves in a world of inhibitions and doubts are like the servant with one talent: they fail to use what they have been given. The greatest sin therefore could be one of omission—failing to release capabilities with which God has endowed each of us in varying degrees.

(Continued on following page.)

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## Happiness Lies in Self-fulfillment

Stephen R. Covey, president of the Irish Mission, wrote an essay entitled "Self-fulfillment through Self-expression" for the June, 1961, *Instructor*. The opening sentence reads, "The best a man can be, he must be." He goes on to point out that anyone who fails to measure up to his true capacity is denying himself the great happiness that comes from self-fulfillment. The creative person, on the other hand, is "... active and informed and curious; his body, responsive and well-disciplined; his emotion, loving and life-affirming; his behavior, genuine and spontaneous and kind; his spirit and motive, noble and righteous."

Let us turn to the animal world for a helpful example. Shortly before sunup each morning, the birds begin to sing. They do not need an alarm clock to remind them. Nor do they need someone to tell them that they are supposed to sing. As a matter of fact, they are so created by God that they have the uncontrollable instinct to sing. They burst forth each day "in profuse strains of unpremeditated art," because it is impossible for them to remain silent. They do not have the power of negative thought to choke off the urge to sing. Thus, they enjoy the freedom of using their God-given talents without artificial limitation. They are "good and faithful servants" indeed because they are true to their own nature.

This highlights the irony of man's intellectual power. The power to think and to worship is the greatest gift God has given to any form of life. It is this quality that gives man a soul. Yet this ability to think, if misdirected, can become the means by which an individual deprives himself of the joy of living. Instead of releasing his powers of creativity, instead of living imaginatively as the truly free soul lives, the individual becomes bound up with doubts and fears. He fails to release or make use of his God-given talents, however limited they may be.

## Achieving Greater Personal Freedom

In the face of this tendency—and we probably all suffer from this to one degree or another—the overriding question is: What steps can each of us take to achieve greater personal freedom?

I think I was given a clue to the answer by my participation two years ago at a management seminar at Brigham Young University. I was asked to lecture on the responsibility of management in dealing with employees. I prepared my talk on the general theme that it is management's responsibility

to motivate employees. I stated that management should take whatever steps are necessary to organize employees effectively, direct them, control them, and hold them accountable for their efforts.

Following my presentation, I stayed around for several days to listen to other ideas in the field of management responsibility. As I heard examples of successful management efforts, it began to dawn on me that it was presumptuous of management to try to exercise such extensive control over its people as I had envisioned. I began pondering the theme of the conference as set by the faculty of the University: "Releasing Human Potential." Gradually I recognized that this is management's true responsibility—to set the climate that will release the individual to use his capabilities freely. If management is trying to organize and control the moves of its employees, then the individual becomes more cautious, more hesitant, more fearful, more reluctant to take a chance.

On the other hand, if the right encouragement is provided, there is an inherent creative capacity in every individual that begins to express itself. In other words, management should not start on the premise that employees are "error-prone"; rather that they can be trusted to do creative things if they are given proper opportunity. Releasing the great potential inherent in every individual is the biggest management challenge of all.

## Believe in Yourself

It seems to me this is also the starting point for personal freedom. We must believe in the inherent goodness of ourselves and in the inherent abilities of ourselves. We must assume that if we allow our instincts to take over, our thoughts and actions will be basically good. We must dare to accept ourselves, dare to trust ourselves, and thereby release the potential in ourselves.

In the December, 1962, issue of *Reader's Digest*, there was a somewhat startling article by Dr. Smiley Blanton, director of the Religio-psychiatric Clinic, American Foundation of Religion and Psychiatry, New York City. It was entitled "The Best Prescription I Know." He said that when people come to him in desperation, they usually start by saying, "I have tried everything I can think of, Doctor, everything. What on earth shall I do now?"

Thereupon Dr. Blanton gives them quite simple advice: "Don't try!" He acknowledges that this sounds defeatist; but he goes on to say:

... Within each of us an all-wise Creator has placed a marvelous reservoir of courage, energy, and wisdom that we seldom use. This reservoir is the sub-  
(Concluded on page 246.)

# WHY IS MAN HERE?

by Stephen R. Covey\*

By obedience to the principles and the ordinances of the eternal Gospel of Jesus Christ, man will gradually become a "partaker of the divine nature" and feel comfort and confidence in the presence of his Eternal Father and his elder Brother, the Lord Jesus Christ. This is the purpose of life.

It all may be summarized in another way—*growth towards Godhood*. When the Lord revealed that it was His work and His glory "... to bring to pass the immortality and eternal life of man," He essentially outlined the two great parts or programs or objectives of all that He has attempted to do among men since the beginning.

The first grand part or objective is immortality, which was achieved through the miracle of the resurrection. With the seeds of mortality or death and immortality or life flowing in His veins, Christ willingly laid down His own life and took it up again. Through His resurrection, *all* mankind will be resurrected into immortality.

The second grand design of the Lord is eternal life, which has to do with the *quality* of the Resurrection. While immortality is a free gift to all mankind, eternal life is a personal *achievement* by each individual, made possible through the Atonement of the Lord Jesus Christ.

The Gospel may be studied from different points of view, and each makes its own valuable and unique contribution. The traditional viewpoints are what we might term the "definitional" and "legalistic." The definitional viewpoint involves essentially coming to a clear understanding of what various Gospel terms mean—such as faith, repentance, baptism, immortality, eternal life, salvation, and so forth. The legalistic way of thinking views God as the judge and jury, man as the defendant, the principles of the Gospel as the laws of celestial society, judgment as the verdict, punishment as jail or hell, and so forth.

There is an additional, extremely fascinating and immensely useful study framework which we might

term a *behavioral* viewpoint. Let us analyze eternal life from this viewpoint.

In life man is immersed in various kinds of values: physical, social, material, family, spiritual. Life can be seen as a series of alternative choices within these value systems. Many times man finds himself in conflicting situations where he must choose to accept one value; and, by so doing, he knowingly or unknowingly rejects another.

This choosing process is the growth process. If a man loves God more than pleasures, he will grow to become like God. If he loves his worldly pleasures more than God, he will choose and "grow" in another direction.

What then is eternal life? Eternal life is essentially that quality of character and personal integrity achieved through Christlike service and lifetime obedience to the principles of the Gospel which enable an individual to be so changed—gradually and almost imperceptibly, in his very nature—that his "confidence waxes strong in the presence of God." If he had not so grown from within, he would feel like a stranger and foreigner, and would shun the presence of this Perfect and Holy Being, and would feel more comfortable with those who have lived a lower order or a lower law such as found in a terrestrial or a celestial level.

What then is judgment? Judgment is the divine process of God revealing man to himself. We are only as good as we are. (See *Alma* 34:34.)

There is no mystery about this business. It is very simple. The laws of the Gospel are the laws of human growth toward Godhood. The Sermon on the Mount contains the perfect laws of social, mental, and spiritual health.

When Christ said that it was life eternal to know God, He again taught the behavioral principle that *true knowledge is a state of being*. (Study *II Peter* 1:3-11, and *John* 7:16, 17.)

This behavioral approach to the study of the Gospel reveals the transparent error and inconsistency of man-made doctrines regarding salvation and eternal life. Deathbed confession or mere ordinance work do not change man's nature. This is the reason Satan's plan would have failed, for there could never be a returning to the presence of the Eternal Father without a *testing in the face of opposites and temptation* and the continual choosing of the highest good over lesser goods and over evil.

Any other approach to "salvation" ignores this process of growth and turns it all into some kind of an arbitrary and awesome mystery which, to many, is the hallmark of spirituality.

From this behavioral viewpoint every principle of

(For Course 29, lesson of September 15, "Why Is Man Here?"; for Course 13, lesson of September 22, "Joy, the Goal of Life"; and of general interest.)

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the Gospel can be prayerfully studied again, and new light and understanding and motivation will result. The blessings of God come in the form of divine growth and the cursing of God in the form of a lack of divine growth, or a growth in the opposite direction. Repentance is simply change or growth which comes by confessing and forsaking. The *after-life* cursing or "hell" amounts to that kind of anguish which follows a clear recollection of misdeeds and acknowledgment that the judgment is just and self-chosen, with a quickened realization of the enormous loss and the widened gap between God's nature and the man's nature. "Of all the words of tongue and pen, the saddest are these: 'it might have been.'"

To summarize the purposes of life from a behavioral standpoint, I would suggest that every principle of the Gospel is so calculated that through obedience to it there is an *immediate* growth or blessing. Through continued faithfulness, sin gradually loses

its pull and attractiveness, and man loses all desire for anything but continued service to mankind and obedience to higher and higher laws of the Gospel. The Saviour taught that man must be "born again." Man is born of the water in baptism and is born of the Spirit as he obeys the injunction given at his confirmation ("receive the Holy Ghost") to so live as to receive the continued purifying and sanctifying and perfecting influence of the Holy Ghost.

Man as a begotten spirit child of God has the laws of the Gospel *implicit* within his very nature. The revelations of the Lord through prophets merely make those implicit internal laws and his pre-existent memory (shrouded by the veil of mortality) *explicit* or open to mortal understanding and response.

Through obedience and selfless service, man becomes a "celestialized personality," and thus fulfills his promise and purpose.

Library File Reference: Eternal Progression.

### FREEDOM QUEST (Concluded)

*conscious or, more exactly, the unconscious mind. Like a dynamo it furnishes the power and drive of our lives. This power takes many forms. What we call intuition, for example, is nothing but a "still, small voice" from the unconscious. It is also the unconscious that produces for poets, prophets, scientists—indeed all creative thinkers—their deepest insights.*

#### Look Inside Yourself

This is really a significant message. By giving up our conscious efforts, by "letting go"—which all of us are capable of doing with the proper amount of practice, we can start the process of rebuilding. "Letting go," therefore, does not mean we are quitting. Rather, it means we are releasing a hidden reserve that will help us meet the problems of life. It is the pathway to a new kind of boldness.

This has given me an insight into the meaning of Christ's words when He said, "... Not my will, but thine, be done." (Luke 22:42.) If we surrender ourselves to the Lord, we are not retreating from our responsibilities; we are opening the windows of our souls whereby we gain added strength. This, after all, must be the secret behind the greatness of religious people. It is a quiet confidence built on faith and trust in the Lord.

In *Proverbs* we are told, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (*Proverbs* 3:6.) Most of us have trouble, I believe, when we have not achieved a full trust in the Lord. We only partly trust in Him, allowing our conscious minds to become enmeshed in conflicts. When we dare to place our trust completely in the Lord, waiting for His in-

fluence to act upon us, things gradually begin to assume a new sense of order in our minds.

#### Trust in the Lord

This of course does not mean the end of frustration, conflicts, and feelings of doubt. It does mean a willingness to live with such feelings and to have faith that somehow we will be able to progress through the problems of the day. This openness to all experiences of life—rather than a constant striving on the conscious level—will gradually lead to its own kind of boldness. When we are defensive, when we try to escape challenges of life, when we try to escape our own feelings, we set in motion a chain reaction that is inevitably destructive. William James, the great psychologist, once said: "A person does not run because he is afraid; he is afraid because he runs."

Yes, *personal freedom* may well be the ultimate freedom man has always sought. And—most important—personal freedom may be easier to achieve than we realize. All it really requires is to "let go," to give up struggling on the conscious level. In so doing, we shall be releasing the inherent goodness and creativity of our subconscious minds. We shall be turning our problems over to the "still, small voice" of the Lord. And when we do this, we shall find a new peace of mind, a new boldness, a new creativity, a new zest for living.

Library File Reference: Freedom.



ALBERT P. HEINER  
Vice President,  
Kaiser Steel Corp.



*Behind the aggressive actions of children lie basic needs which must be met. The wise teacher will observe closely the behavior of each child to find out that child's needs.*

## HOW TO RESPOND TO THE OVER-AGGRESSIVE CHILD

by R. DeVerl Willey\*

Of first significance to successful Sunday School teaching is a testimony of the truthfulness of the Gospel. Part of this testimony is gained through prayer and careful preparatory study. Of second significance is the love of children and the desire to understand them. Most in need of this love and understanding is the aggressive, stubborn, and apparently uninterested child who interrupts, heckles, and distracts his classmates.

Let us glance into a typical Sunday School class. Some children may be looking at the teacher, glancing around the room, looking at a picture or the textbook, scraping feet on the floor; and others may be sitting quietly with folded arms. Children are either attentive or moving in a random, aimless fashion without apparent cause. When the child responds to the teacher's voice, to a piano, a picture, or a ray of light from the window, there is a liberation of energy

stored up in nerve, muscle, gland, or other organic tissues.

It follows, therefore, that a child acts *always* to meet basic needs. Every human being must find satisfaction for physiological needs of food, thirst, rest, activity, adjustment to temperature, etc., as well as to needs of personality.

As an individual personality, each child feels a need to belong to his family, Church, or class. Basically he also feels the need for security, self-assurance, and, above all, *love*. Only through a consideration of these needs can we discover the reason for a child's behavior.

Aggression may be observed in rebellion against teacher-authority or against imposition of rules and regulations which thwart the satisfaction of a need. Rigid and autocratic practices are more likely to arouse aggressiveness than a less rigid democratic procedure. A severe, autocratic disciplinarian may cause an aggressive child to hide his hostility and employ indirect methods of disturbance. Although less obvious, the subtle, sly, evasive noncompliance with rules may be more disturbing to the class than open, direct defiance.

*(Concluded on following page.)*

(For Course 27, lessons of September 1 and October 13: "Applying Your Teaching" and "Human Relationships.")

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## TEACHER IMPROVEMENT LESSON FOR SEPTEMBER

### How To Respond to an Aggressive Child

Modern discipline recognizes that a child acts in accordance with some inner drive or need. Behind poking a boy nearby is a motive; behind giggling and whispering is a motive. There can be no control unless the teacher "knows why." To punish a child because he *needs* to act, does not remove the need; it increases it. Children are aggressive because they feel a need for attention, recognition, belonging, affection, success, and security. The teacher should make every endeavor for these needs to be satisfied in an acceptable fashion.

1. *The aggressive child should be given a special amount of affection and love.*

Affection is a basic need. When children are not liked by teacher or classmates, they will exhibit resentment, hatred, isolationism, stubbornness, and hostility. On the other hand, through a person whom he admires, a child establishes values which form the basis of moral behavior. Regardless of his recognition of teacher-disapproval he should never feel that he has lost the teacher's affection. One of his strongest motives for action is to attract the teacher's approval. Punishment has little to do with correction, but makes the child more deft and cautious in future behavior.

2. *The aggressive child should be made to feel secure.*

A feeling of security is developed largely by knowing what to expect. Children have a right to two certainties from their teacher: First, that he will be consistent, unyielding, and just in upholding a code of desirable conduct; and, second, that he will not withdraw affection even though regulations are slowly learned and repeatedly broken. In any case quick action on the part of the teacher is necessary. Hesitancy invites the opinion that the teacher is insecure himself. The secure teacher is self-disciplined, controls his temper, can afford to compromise occasionally, and is fair, honest, and courteous.

Indirectly, security is related to good class management achieved by a prompt and economical system for distribution of materials, by a well-presented and stimulating lesson, and by a meticulous fairness tempered by consideration for each pupil. Firmness and kindness together create a desirable kind of at-

mosphere. The firmness that becomes hard and sharp through anger and vindictiveness, however, creates an entirely different atmosphere of antagonism and resistance.

3. *The aggressive child should be given recognition.*

Many acts of misbehavior are merely attempts to get attention. Recognition is a basic need of every child, and its absence requires some kind of adjustment. Sometimes the child's adaptation may be detrimental and may require disciplinary action from the teacher. Nevertheless a child should believe his teacher recognizes his right to present his side of the story. It is unwise to consult the entire class about one pupil, and the teacher should avoid referral to the superintendent except as a last effort. Do not magnify the importance of undesirable actions. Refrain from scolding, ridiculing, and denouncing. It is far wiser to explain to the child why his behavior is unacceptable. Just because a teacher explains, however, cannot guarantee that the child will become "an angel" overnight.

4. *The aggressive child should be helped to build his self-esteem.*

Self-esteem, self-control, feelings of independence are all closely related in meaning. If possible, provide the child with some responsible task, hold individual conferences, and help him to understand himself. It is no favor to allow him to do whatever he pleases; however, the teacher should prevent conflicts and provide as much freedom as possible. Never place a child in a position where he feels he must "save face."

### Conclusion

There are always a few unusual children who have been so deprived of love that they are apathetic to affection. Unfortunately, special help from the Sunday School superintendent and ward bishop may be the only remedy. The ideal teacher is one who can guide the child into a self-regulating, self-controlled individual. The techniques of such guidance are found in helping the child through example and by providing affection, security, recognition, and opportunity to build self-esteem.

Library File Reference: Teachers and Teaching.





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*Dorothy P. Handley*



# ZEPHANIAH, OBADIAH, AND MICAH

## Prophets During Times of Crises

### THE STORY

**I**n critical times, great prophets have always come forth. When the tendencies of the time demanded crucial decisions, the Lord sent His spokesmen to ancient Israel to warn and guide the people. Those spokesmen gave messages to anyone among them (and among us) who have ears to hear, eyes to see, and hearts to understand.

The times of crisis of old Israel came in waves involving internal weaknesses and external threats. The external threat of the first crisis was the expanding empire of Assyria in 750 to 700 B.C., during which the northern ten tribes were taken away captive. The external threat of the second time of crisis was the spreading empire of Babylon, especially from 620 B.C. to 586 B.C. At that time the remainder of Israel, in Judah (the Southern kingdom), was also taken away into captivity. The internal condition that rendered the peoples of both times vulnerable to conquest was, in one word, *corruption*. Debasement of motives and morals in every facet of life in which men deal with their fellow men and with God had left them, as it always does in all societies of men, impotent to survive.

To combat trends toward corruption, the prophets have always tried to motivate repentance. They attempt to do so by issuing warnings, making promises, and indicating goals for which men may strive. They teach the way of life whereby to strive to reach the goals, and tell of the redemptive, saving help that the Lord will give to aid men to achieve them.

As three examples of the mission and the message of the prophets of the Old Testament, consider Micah, Zephaniah, and Obadiah. Micah, like Isaiah, Hosea, and Amos, was a watchman giving warning in the time of Assyria's threat. Zephaniah prophesied in the days of Judah's last righteous king before the thirty decadent years that led to captivity by Babylon. Obadiah chastized Judah's cousin-peoples in the rock clefts of Edom, who exalted when Jerusalem was laid waste. What in their prophecies is pertinent to us today?

Micah said that the Lord is a witness, against man, of the transgressions of man's corruption. Micah warned that God will come down and make such corrupt places as Samaria, capital city of old Israel, a heap in the field. It came to pass as Micah had warned.

Micah warned of woe to all who work evil in the night, devising iniquity in the dark that when the morning light is come they may accomplish their designs to take away another's fields and oppress the erstwhile owners. He foresaw that the Lord would not always strive with those who resist His guidance. Because of those who hate the good and love the evil ways, he saw the sun go down upon the prophets and the day was black upon them.

But Micah, like Isaiah, saw that toward the end of days again the House of God would be established as a source and center for His word from His prophets. Indeed His voice from Jerusalem, His law from out of Zion, should bring justice, peace, and plenty at last upon the earth. Micah told how He that is to be Ruler in Israel, whose goings forth are from of old, should be born in Bethlehem. He plead with Israel not to worship in a pompous way, nor to think that lavish offerings would impress the Lord. He stated, in a few words, the way of true religious people: "Do justly, love mercy, and walk humbly with thy God."

Zephaniah saw beyond the captivity of Judah to the time when the Lord would utterly consume all things on the face of the earth, when both those who have rebelled and those who say in their hearts that the Lord "will not do good neither evil unto man," shall see their wealth become a booty and their houses desolation. When the great day of the Lord with the trouble and distress in the time of the end is approaching unto men, Zephaniah pleads with those who will hearken, "Seek the Lord all ye humble of the earth: seek righteousness, seek humility. It may be ye shall be hid in the day of the Lord's anger."

Zephaniah saw the day when all the continents and nations shall become part of the Lord's kingdom, when the cleansing shall have been done. Then at last understanding between peoples shall be possible; a pure language will be used so that all may serve in unity when the King of Israel, even the Lord, reigns in power and glory. This Mighty One will save all who qualify.

Obadiah in his turn saw the destruction of Jerusalem; and, in Edom, saw the worldly ones typified who rejoice because the people of the Lord have come to naught. He warned that those who have beguiled, robbed, and oppressed their fellow men shall themselves be oppressed for the violence done to their brothers. He too saw the day of the Lord—and saw the place of Mount Zion as a place of escape. Saviors shall come up on mount Zion, said the prophet, to judge Esau or the wicked; and the earth shall be the Lord's.

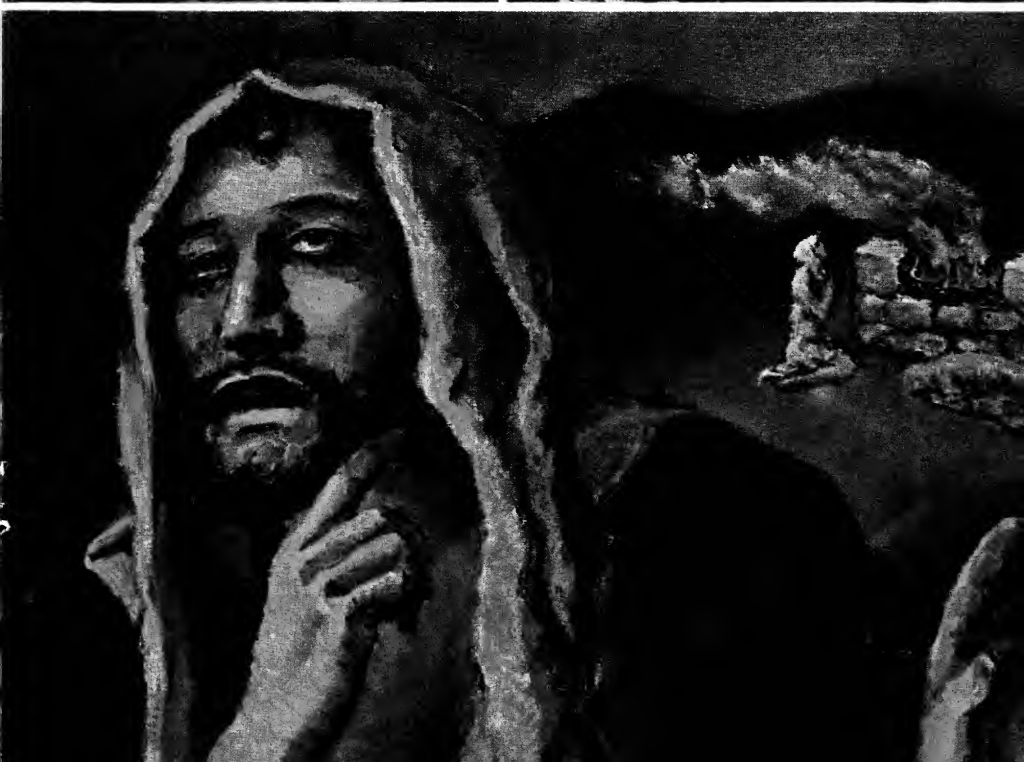
In the crisis days of old or in the crisis days today, it is wise for all to hearken to the Lord's messengers. We have Moses and the prophets, and the teachings of the living Lord; moreover in this day of trial and crisis—once again with its temptation and threats—we have living prophets who bring us revelation from God to guide and guard us. It is well to hear the warnings, know the promises, and see the goals beyond all strife and consternation; for this shall be required of all those who want to qualify as members of the kingdom when the kingdom is the Lord's.

—Ellis T. Rasmussen.

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(For Course 19, lesson of August 25, "The Bible—the Old Testament"; and for Course 9, lesson of November 3, "A Leader Obeys the Lord's Prophets.")

**ZEPHANIAH**  
**OBADIAH**  
From Paintings  
by Eugene Spiro **MICAH**



### THE PICTURE

The impressionistic style of the artist comes vividly to life in these three separate paintings which are printed together in this issue. Each prophet — Micah, Zephaniah, and Obadiah — has painted into his semblance the characteristics which are peculiar to him alone. In the lower picture is seen the lamenting Micah. The upper left picture shows the visionary Zephaniah, appearing dynamic and alive. A still different expression is portrayed by Obadiah, upper right.

Despite the many years separating today from the days of ancient Israel, the prophetic word is as valuable to us as it was when given to those Israelites. May mankind everywhere honor the prophetic word through good works.

— Paul R. Hoopes.

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These three paintings of Micah, Zephaniah, and Obadiah conclude the Old Testament prophet series which *The Instructor* began in the February, 1962, issue. An interesting variety of presentations are planned to appear in the center spread section of the magazine in future issues. Each center spread illustration will be designed to enrich specific course lessons, and Sunday School teachers should find many valuable teaching aids among them.



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*It had been 40 years since the children of Israel first left Egypt. It really ought not to have taken that long to journey from Egypt to Canaan, but God had a good reason for allowing it to be that way: He wanted to train the people in His way before they entered the Promised Land. They had lived in Egypt for a long time, and had learned things from the Egyptians that God wanted them to forget.*



## JOSHUA, A GREAT LEADER WHO SERVED THE LORD

*A Flannelboard Story by Marie F. Felt*

Some Israelites liked to worship idols or images as the Egyptians did. The Lord was not pleased; the people had to learn to worship only the true God. Some of them wanted to do only the things that they liked to do. Now, they were learning to obey God's command. Some Israelites grumbled and complained; others were slow and unwilling to obey the commandments. It was necessary for them to learn appreciation, helpfulness, kindness, and unselfishness. They must learn to acknowledge and believe in God.

Moses had been a wonderful leader. During all those 40 years, he had been very close to God and had served Him and the people well. His greatest desire was to see them settled in their own homes in the land of Canaan, but God had other plans.

The Lord told him to choose Joshua to be the new leader of the Israelites. He was a man whom God loved and trusted. One day, in front of all the people, Moses laid his hands upon Joshua's head and blessed him that he might lead the people as God would have him do.

Very soon after Joshua became the leader of the Israelites, God spoke to him. He told Joshua to lead the people across the River Jordan and

into the land which He had promised them. Then He said a most wonderful thing, something which meant much to Joshua: "... As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (*Joshua 1:5*.) [End of Scene I.]

One evening, as Joshua was thinking of what he should do next, a strange man dressed like a soldier and carrying a sword came to him. Joshua asked him whether he was a friend or an enemy. The man answered that he had come "... as captain of the host of the Lord. ..." (*Joshua 5:14*.) Joshua bowed down. He knew that the man must be a messenger of the Lord who had come to tell him what to do.

The next day all the Israelites formed a big parade and marched around the city of Jericho. First came seven priests bearing seven trumpets, followed by those carrying the Ark of the Covenant. Then came the people. They did this same thing for six days. On the seventh day, the Lord told them to march around the city seven times instead of one time. "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city." (*Joshua 6:16*.) The walls of the city fell, and the Israelites marched in to take possession.

As the people prepared to establish homes for

(For Course 1a, lesson of October 6, "Moses Becomes a Great Leader.")

themselves throughout the land, Joshua gave them this final advice:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

"And if it seem evil unto you to serve the Lord,

choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (*Joshua* 24:14, 15.)

The Bible tells us that the people did remember God and His goodness to them, and they loved and served Him as long as Joshua lived and for many, many years afterward. [End of Scene II.]

References: *Joshua* 1, 5, 6, 25.

#### SCENE I



#### SCENE II



#### How To Present the Flannelboard Story

Characters and Props Needed for This Presentation Are:

- Moses as a 120-year-old man (OT68.)
- Joshua, about 80 years old, in standing position. (OT69.)
- A captain of the host of the Lord. (OT70.)
- Joshua, in kneeling position. (OT71.)
- The Walls of Jericho. (OT73.)
- Soldiers marching away. (OT75.)
- Priests blowing ram's horns. (OT74.)
- Other priests carrying the Ark of the Covenant, and a large group of Israelites marching behind. (OT72.)

Order of Episodes:

**Scene I:** (Joshua being commissioned and receiving instruction.)

**Scenery:** An outdoor scene with a mountain in the background.

**Action:** Moses (OT68) is seen placing his hands on Joshua's head while he kneels (OT71) before him. Joshua (OT69) is now to be the new leader of the Israelites.

**Scene II:** (Jericho is conquered.)

**Scenery:** An outdoor scene. The walls of Jericho (OT73) are seen in the background.

**Action:** Joshua (OT71) is seen kneeling before the captain of the host of the Lord. (OT70.) He is receiving his instructions. Next the army and the hosts of Israel (OT75 and OT72) are seen marching before the walls of Jericho. The priests (OT74) follow the soldiers, blowing their trumpets. The walls of Jericho fall (remove them) and the Israelites march into the city.

Library File Reference: *Joshua*.

#### PIONEERING IS FINDING OUR TRAIL

We revere those hardy souls who first broke the trail that is now our highway. We say, "Blessed is the glory of our Pioneers." And this is good, but not enough.

Where are our unexplored wildernesses today? In a world so completely inhabited that paved roads or well-charted airlines can carry us safely almost anywhere, is there need for pioneering? May we suggest that, for each life, the whole future is uncharted, unbroken, unexplored territory. Somewhere "out there" lies hidden danger, entrapment, thirst, and a "promised valley."

The Pioneers taught us to prepare, to keep our powder dry, to carry reserves, and to think always of the goal.

Today, our way may lie through schools, a mission, military service, a series of jobs, temple marriage, and leisure time. Each person must chart his own course, win his own way, and "get there." The Church can help him as it did more than a century

ago in days of covered wagons and handcarts. It offers inspired leaders, exercise to build strength of character, protection of fellow companions, and vision of a "promised valley." Pioneering is finding our trail, today, and pursuing it with courage and a will to win.

—Lorin F. Wheelwright, Associate Editor.

Library File Reference: *Living*.

#### HAVE A FUN TIME . . . (Cover)

Any lively boy can tease and be a general pest by dumping his little sister into the big, wide ocean—or the fish pond. But it is more fun—and much, much safer—when he helps her have a "fun time." As long as they live, these children will remember with delight the day at the beach—or in grandpa's big yard—when they took turns riding in the ship or playing tugboat.

We have more fun when we play *together!*

—Kenneth S. Bennion.

(For Course 1, lesson of September 29, "We Are Learning To Be a Kind Brother or Sister.")

Library File Reference: *Family Life—Play*.

(For Course 29, lesson of September 15, "Why Is Man Here?")



*For those who seek a closer tie with their  
Heavenly Father in a quiet hour of worship, we  
present a new hymn on the theme of reverence.*

# "Oh, May My Soul Commune With Thee"

*by Lorin F. Wheelwright\**

Have you ever asked yourself, "Why did John come to church today? Why did Mary come? What brought Susie?" Without full understanding, one can only speculate on the reasons; and there are many. Some people may come because they seek companionship with their friends, and Church offers a social meeting ground. Some may come because they are bored and hope for a "lively" meeting with a few good laughs (they are really seeking entertainment). Some may come because parents ordered them there. Some may come to make a good impression on neighbors. We know that many come out of habit; and some come with a feeling of joy about life; some come to worship God, to find surcease from worldly turmoil, to smother the fires of anxiety, and to find peace of soul.

Those who come to worship come to seek the Lord, and for them the worship service is a sacred hour that must be kept holy. For them, "... the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit. . . ." (John 4:23, 24.)

## **Troubled Souls Turn to God in Worship**

Every Sunday many people attend the worship service because they are troubled. They hear the voice of God calling to them in the words of Isaiah: "Comfort ye, comfort ye my people. . . ." (Isaiah 40:1.) To those who suffer injustice, Isaiah promises that a New Jerusalem shall arise; "... and the voice of weeping shall not be heard in her, nor the voice of crying." (Isaiah 65:19.) "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. . . . And it shall come to pass, that before they call, I will answer; and while they are yet

speaking, I will hear." (Isaiah 65:22, 24.) They realize the strength born of true religion where superhuman reality fortifies their will to meet the frustration of mere human effort.

## **True Worship Is a Communion of Spirit**

Worship is an experience of conferring together, of conversing intimately with one's Maker. True worship of God excludes all rivals. Adoration of idols, images, or men is prohibited. God cannot be bought by splendor, ceremonies, and sacrifices. God cannot be deceived by a mask of piety, false claims, and hypocrisy. God demands righteousness and truth. He condemns a worship which is sacrilegious because it is false.

Worship brings man face to face with the mighty works of God, and the foremost of these is the creation of man himself; and related thereto is man's own destiny. Under the blessed hand of the Almighty we exist, and in His image we were created. As we contemplate this reality we find a oneness with the Most High. As we contemplate the wonderful kindness and holy demands of God, we review in our minds those covenants which bind man and God in a common cause. As we partake of the holy emblems of the Sacrament and join in the prayers of commitment, the word of God sinks deeply into our souls, strengthening our faith, arousing our hopes, awakening our love, inspiring our determination for service—to become in reality servants of God. Such is the power of true worship and the hold it has upon the sincere believer.

A Sunday School superintendent related to the writer that he and his wife have become discouraged with the thoughtlessness of those who come to church for other reasons than to worship. As an

(For Course 34, lesson of September 29, "Sabbath Day Observance"; and for Course 29, lesson of October 13, "The Sabbath Day.")

\*Lorin F. Wheelwright is chairman of The Instructor Committee and associate editor. He has authored a number of articles in this publication and has edited several of the convention issues. Three of his hymns have appeared in previous issues: "Help Me Teach with Inspiration," "Go Forth Together Believing," and "Star Bright." He holds the Ph.D. degree from Columbia University and heads a lithographing and publishing company in Salt Lake City.

antidote, they have resolved to attend more funerals. They have found that here can be found a communion of spirit. Here are troubled souls seeking God, and there is full accord by *all* who attend. The sacredness of the hour is not violated by thoughtless levity, noisy sociability, or careless preaching. With the purpose of spiritual communion uppermost, these people have found a spirit of worship in the memorial service conducted to comfort the bereaved.

### Some Things Hinder Worship

As we contrast a beautiful memorial service and a so-so worship service, what is it that most frequently destroys spiritual contemplation? It can be anything which intrudes material thought in place of spiritual thought. Such intrusions can be the distraction of people on the stand moving about, conducting business, conversing, whispering, or otherwise diverting attention from holy matters. It can be someone opening and closing windows, or doors, or rattling papers, or any other annoyance which is disturbing to see or hear. It can be words spoken which destroy rather than build spiritual thoughtfulness. People who intrude their personalities upon contemplation destroy worship. A musical director can unwittingly build a rehearsal around himself instead of the music and message of the hymn. It is well for all who speak or lead to remember: "He who would make God prominent must keep himself out of sight."

### Some Things Help Worship

We can be grateful to the architects who design our chapels to enhance worship. They make it easy to find a seat without disturbing others; they construct the chapel to induce thought rather than busywork with eyes or tongue. They design the room acoustically so that everyone can hear and no one need shout. They provide musical instruments which blend with a religious atmosphere. They use taste and refinement so that nothing projects worldly ideas upon the congregation.

We can be grateful to presiding officers who plan in advance. They dismiss previous meetings, such as prayer meetings, in time so that all who should attend can enter the worship service early. They prepare printed bulletins to carry announcements. They organize the greeting and seating of worshippers so that hushed voices are used at the door, and only the friendly gesture and nod of the head are used in the chapel. They remove before the service any irreverent signs which may be well-intentioned

but distracting from religious thought. They enter the meeting hall early and sit down, and do not get up again nor move about. For these leaders we can be grateful because they help us concentrate on spiritual thoughts.

We can also be grateful to all speakers who confine their remarks to spiritual subjects and do not provoke profane laughter or call attention to embarrassing mishaps. We can pray for speakers to radiate spirituality, to quote scripture with deep feeling and understanding, and to invite participation (assuming that everyone *wants* to worship and that this is not a mere *exercise* but can be, and should be, a deeply moving experience).

We can be grateful to the organist who plays hymns in the spirit of the music and text, and to the director who helps us join together in more fervent musical and religious expression.

We can be grateful to the bishops who teach the young men of the Aaronic Priesthood to prepare the sacrament table with dignity and care *prior* to the beginning of the prelude. We can join all other worshippers by contributing to the singing of hymns, to an audible "Amen" at the end of prayers, and to quiet contemplation of all that is said and done.

### Let Us Renew Our Resolve To Worship Reverently

True reverence comes from a humble heart seeking the Spirit of God. It is not mere compliance with external forms. In our various callings, we can teach our students the meaning of worship and the most acceptable forms of behavior; but most of all we can set a good example as parents, teachers, leaders, and members. Our own sincerity will light the way and our own actions will inspire others. As we *feel* the presence of our Saviour, we *will* be reverent.

As an aid to this resolve, we present a hymn, written and dedicated to a reverent spirit of worship. It was written in contemplation of our inner desire for peace amid trouble, for a "quiet hour," and for a holy atmosphere where, "I may hear Thy Still Small Voice, and Lord, with Thee commune." It may be sung in the homes of the Saints, in prayer meetings, and as a supplication during a worship service. It may be sung by a solo voice, a small group, or the whole congregation. The value of this hymn lies in its simplicity and its direct petition for spiritual communion with the Spirit of God. We hope it may inspire an attitude of worship and reverence in our religious devotions.

Library File Reference: Worship.

# Oh, May My Soul Commune with Thee

WORDS AND MUSIC BY LORIN F. WHEELWRIGHT

Prayerfully

*pp*

1. Oh, may my soul com-mune with Thee, And  
 2. Oh, bless me when I wor-ship Thee, To  
 3. En-fold me in Thy qui-et hour, And  
 4. Oh, like a dove, de-scent, I pray, And

*p*

find Thy ho-ly peace; From world-ly care and  
 keep my heart in tune; That I may hear Thy  
 gen-tly hold my mind; In-cline my will to  
 make my tur-moil cease; Oh, may my soul com-

*pp*

pain of fear, Please bring me sweet re-lease.  
 Still Small Voice, And, Lord, with Thee com-mune.  
 lean on Thee, And Thy sweet Spir-it find.  
 mune with Thee, And find Thy ho-ly peace.

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# Prepare For Teacher Training



*Superintendents*

The limiting factor in Sunday School class work is trained teachers. Now is the time to set the stage for an adequate number of prospective teachers to attend your teacher-training class beginning September 29!

This call is to every stake, mission, ward, and branch Sunday School superintendent in the Church. Let us not fail our precious children with untrained or poorly trained teachers.

To help you get the most benefit and success from your teacher-training class, the following steps are suggested:

1. Plan now, in July, to begin the new teacher-training class on September 29. In the event you cannot have your class called in time to start September 29, by all means get the class underway as soon as possible thereafter. Children are hungrily awaiting good teachers to show them the way to go.

2. If a professionally trained teacher is available, ask the bishop (or president) to call him as the teacher trainer. If not, the best teacher in the ward should be called and set apart by the bishop for this most important work a month before the training course begins. He should be provided with

the teacher-training text and teacher's guide. A member of the ward superintendency and a specially delegated stake board member should meet with the course teacher several times before class-work starts as a correlating committee to plan for class observation and practice teaching by the trainees during the regular Sunday School class period. This group should also meet at least monthly during the progress of the course, at the call of the teacher trainer, who may be chairman of the group.

3. Carefully canvass the membership of all adult classes for prospective teachers and prepare and submit a list of prospective trainees to the bishop not later than September 3. The number of prospective trainees should be at least equal to 40 per cent of the membership of the ward Sunday School faculty. These trainees are to be especially called by the bishop or branch president (see *The 1961 Sunday School Handbook*, Chapter 11) and, hopefully, set apart to become Sunday School teachers. Prospective teachers in other auxiliary organizations should be given the same attention. Neither age nor years of service should bar any suitable adult from such call. However, it is suggested that train-

ees be allowed to complete at least two of Courses 16, 17, 18 and 19 before being called for teacher training.

4. That there may be no lost time, enough teacher-training texts to supply each trainee should be on hand September 29. An excellent text, *Teaching the Gospel*, and a teacher's guide are provided. They are on sale at the Deseret Book Company, 44 East South Temple St., Salt Lake City 11, Utah, for \$1.25 for paper-bound copies and \$1.75 for the clothbound edition. The teacher's guide is 50 cents a copy.

5. At the first meeting of this 27-week course, and frequently thereafter, the class should be advised that a suitable "award of completion" will be given to all trainees who meet the standards set up by the Sunday School General Board. These standards should be explained to the class. Please read *The 1961 Sunday School Handbook*, page 58, for details of this plan.

The wise administrator looks ahead and makes ample preparation well in advance for the success he later achieves.

—General Superintendent  
George R. Hill.

## Budget Fund Sunday September 15

The Church is growing. There were, at the end of 1962, 3,556 Sunday Schools in 364 stakes of the Church with 1,666,667 members enrolled and 2,051 Sunday Schools in the missions of the Church with 239,991 members enrolled.

It costs money to do the many

things the Deseret Sunday School Union must do to keep the Sunday Schools of the Church properly functioning. Manuals, teachers' supplements, preparation meeting helps, roll books, Sunday School handbooks, and extensive correspondence are among the many costly things the General Board of

the Sunday School is providing.

The First Presidency of the Church has authorized and directed the Deseret Sunday School Union to collect ten cents from every member of the Church with which to meet these costs, and has instructed us to keep within the budget.

On July 10, 1963, General Secretary Richard E. Folland will have mailed to all stake superintendents the budget fund quota of each ward based upon the membership of April, 1963.

The stake Sunday School superintendent is therefore instructed to have collections made of ten cents from all members of each ward and branch. Each stake should retain 20 per cent of the amount collected for stake board expenses and send the 80 per cent to the General Secretary of the Deseret Sunday

School Union, 135 South State Street, Salt Lake City, 11, Utah.

If it would help in making the collection to issue envelopes, they may be ordered from the Deseret Book Company, 44 East South Temple St., Salt Lake City 11, Utah. They will cost 35c per hundred. The Sunday School General Board will pay half the cost.

The ward bishop may prefer to have the Sunday School budget taken from the ward budget. That practice has been approved.

If the bishop concurs, the ward

superintendent may collect another 5 cents per capita for ward Sunday School expenses.

It is recommended that the budget fund collection be planned at the August Sunday School Superintendents' meeting, and so organized that the entire stake collection will occur September 15. If certain stakes would prefer another date, they should confer with General Secretary Richard E. Folland.

—General Superintendent  
George R. Hill.

## Memorized Recitations

for Sept. 1, 1963

To be memorized by students in Courses 7 and 13 during July and August and to be recited in the worship service September 1. (taken from *A Uniform System for Teaching Investigators*).

### COURSE 7:

(This scripture applies to faith in the Gospel and to missionary work.)

"And he said unto them, Go ye unto all the world, and preach the gospel to every creature. He that

believeth and is baptized shall be saved; but he that believeth not shall be damned."

—Mark 16:15, 16.

### COURSE: 13

(This scripture applies to the resurrection.)

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

—Matthew 27:52, 53.

## COMING EVENTS

Sept. 15, 1963

Sunday School  
Budget Fund Sunday

Sept. 29, 1963

Suggested Date To Begin  
Teacher-training Classes

Oct. 4, 5, and 6, 1963

Semi-annual  
General Conference

Oct. 6, 1963

Semi-annual  
Sunday School Conference

## Answers to Your Questions

### Are Teachers Set Apart?

Q. Are Sunday School teachers to be set apart?

A. Sunday School teachers are to be set apart, when proper, by the bishopric. Where necessary, refer the bishopric to *The General Handbook of Instructions*, No. 18. It reads: "Auxiliary officers are chosen, interviewed, called, and following the sustaining vote of the ward membership, are set apart by the bishopric. Workers in the auxiliary organizations may be nominated by the auxiliary heads and should be interviewed, approved, and when proper set apart by the bishopric. Auxiliary leaders should not contact new workers until the bishopric has issued the call."

### Where Does Hymn Practice Come?

Q. Should the hymn practice come before or after the Sacrament?

A. If it is a regular Sunday School worship service, the hymn practice would precede the Sacrament service. If a special program is conducted such as on Easter, Christmas, or Mother's Day, the Sacrament may immediately follow the opening of the Sunday School, with the balance of the time allotted to the special program. (See *Handbook* pages 25-30 and 79.)

—Superintendent Lynn S. Richards.

# When Children Come

by Reed H. Bradford

It was one of my best friends on the telephone. "My wife has just given birth to our first child," he said. "This is one of the best moments in life," he continued.

It is indeed. For many years of married life, I had lived under the impression that I would never be a parent although both my wife and I wanted children as much as we wanted anything in life. But those years had brought a great blessing. When one is denied something, he often appreciates it more. I often thought to myself how fortunate an individual is to have children, and I spent years reflecting how I would have treated them had my wife and I been privileged to have them.

One day in the midst of this reflection, a great thought occurred to me: One ought to treat his children the way he thinks his Heavenly Father would treat them if He were with them here upon the earth.

(For Course 29, lesson of September 8, "Begotten Sons and Daughters"; for Course 27, lesson of September 1, "Applying Your Teaching"; and for Course 24, lesson of July 7, "Parental Obligations.")

How does our Heavenly Father treat His children? To answer that question I began studying the scriptures. I reflected on the meaning of the principles He had revealed to His children. I knew it was important to try to make them a part of one's life.

Then, when we knew that it was a possibility that we would have a child, we sat down together and tried to determine what should be some of the objectives that we should have toward that child. The first thing that impressed us was that we should do everything that we could to help it achieve the potential foreseen for it by our Heavenly Father. We wanted it to understand His teachings. We wanted it to live them and to love them.

We knew that our own behavior would be a powerful factor in determining whether or not we achieved this goal. Would we be able to establish proper rules of discipline? Would we be able to be patient when the child is impatient? Would we continue to love and respect him as a person when he made mistakes? Would we tend to impose our



*What will the future hold for this newly arrived infant? With loving parents and helpful brothers and sisters, he*

*is off to a good start. As he grows older he will learn many things of great worth, especially about the Gospel.*

own goals upon him without considering his interests and abilities? Would we give him the general impression that we are disappointed when he does not receive high marks in school, although we realize that he has done his best?

Would there be conflicts between our words and actions? Would we give him opportunities to make intelligent and wise decisions? Would we really listen to him when he speaks? Would we be able to control our emotions so that we would not "take out" on him (because he is younger and our child) our own feelings of inadequacy? Would we use positive means of motivating him by complimenting him and letting him know how much we love him?

Would we share some of our innermost feelings, opportunities, disappointments, and joys with him in the spirit of genuine friendship? Would we provide him with opportunities to release tensions in legitimate ways? Would he be able to come to us about any problem he may have? Would he know that even though his mistakes would hurt us, we would, nevertheless, try to help him without condemning him, to assist him in discovering better ways of behaving? Would we be able to reject one of his actions and still accept him with all of our love?

We knew that in order to be the kind of parents we desired to be, we would have to grow ourselves and satisfy some of our own needs. We determined that we would learn as much as we could about human relations. We knew that one of our best sources would be the teachings of the Saviour.

We thought that if we were really going to help our child achieve his potentials that we would do two things regularly. When the child was old enough, we determined that we would hold, every Sunday that we could, a family hour in which we would discuss some important teachings of the Saviour. We would not only discuss them, but we would carry on other activities which would build their meaning in our lives.

The other thing that we decided we would do as parents would be to take advantage of the "teaching moments." We felt that everyday would present an opportunity arising from the normal experiences of living to make clear the meaning of an important principle of the Gospel. In order to recognize such moments, we ourselves would have to understand those teachings.

Now my wife and I have become parents. It is impossible to describe the joy this has brought to us.

Over 14 years have now passed since Mary, our

oldest child, first came into our home. Since then, five others have also come. It has been as rich an experience as we have ever had. We are still learning how to become the parents that our Heavenly Father intended that we should be. But we have experienced a rich and lasting joy—the joy of being a partner with our Heavenly Father in the development of these children who are also our brothers and sisters.

We have known other joys too: the joy of a rich companionship; the joy of being loved by our children; the joy of personal growth (theirs and ours); the joy of giving without thought of reward and finding many blessings being given in return; the joy of knowing that in affecting the lives of our children we are also affecting, indirectly, everyone whose life is touched by them.

There is one sorrow which comes with a family; we realize that one day they will leave our home and create homes of their own. This is as it should be, but we realize the opportunity for the day-to-day intimate association will be gone. This is one of the difficult things about life. But our faith tells us that in the life to come it will not be necessary to end such close associations. For this faith, we are deeply grateful.

Library File Reference: Family Life.

## SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "Holy Temples on Mount Zion," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 63.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number.

Lesson: "When Children Come."

Perhaps the parents might discuss some of the objectives that they had in having their children. Perhaps they might ask the children the ways in which they, the children, feel that the parents have been successful in achieving those goals. Are there ways the children feel they might do better? Perhaps also the parents might discuss with the children some of the difficulties they have discovered in being parents.

It might be useful to ask some of the children who are old enough how they would handle certain problems of parenthood. Children often see things from only one point of view: a child's point of view. It is often useful to try to see it the way the parents see it.

Song: "Forgiveness," *The Children Sing*, No. 83.—Children.

Scripture Memorization: The family will memorize *John 15:12*.

Hymn: "How Gentle God's Command," *Hymns*, No. 67.—Family.

Closing Prayer.

# "Holy Temples on Mount Zion"



Senior Sunday School Hymn for the Month of September

"Holy Temples on Mount Zion"; author, Archibald F. Bennett; composer, Alexander Schreiner; *Hymns—Church of Jesus Christ of Latter-day Saints, (No. 63)*

The temples of the Church are the holy places for the faithful. "I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, . . . and the workmanship thereof was exceeding fine." (2 Nephi 5:16.) In recent years the Lord has instructed the Prophet Joseph Smith: "And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my church, . . . things that pertain to the dispensation of the fulness of times."

(Doctrine and Covenants 124:40, 41.)

We are a temple-building people, just as the faithful have always built holy temples in former dispensations of the Gospel. Shortly after the Pioneers arrived in the Salt Lake Valley, President Brigham Young designated a spot with his cane to be the site of a Temple.

## To the Chorister

Let us sing this fine hymn with due stateliness and lively spirit. The lively spirit is derived from the correct tempo, beating 108 beats per minute. We recommend that choristers do more than just guess at this proper tempo, that they consult a metronome either

privately or at preparation meeting. We achieve the stately quality by keeping the tempo steady and under good control.

## To the Organist

This is a vigorous hymn and hymn tune. Let the organ match the singers in power. No voluptuous tremolo is heard in the congregation; let none be used in the organ tone. By means of a good tempo kept steady, of tonal strength, of steady, non-tremulant tone, we are able to give expression to the desirable qualities of vigor, strength, inspiration, authority, grandeur, and even sublimity.

—Alexander Schreiner.

— (The hymn for October will be, "In Humility, Our Savior," *Hymns, No. 49.*)

## Some Hints on Playing the Organ Pedals

Here are the basic instructions needed by young organists:

1. For accuracy in playing, keep heels and knees together as much as possible. When both feet are needed to play the pedals, the feet, touching at the heels, make a compass that helps in measuring short distances. With the knees touching, we have a larger compass which gives us a ready guide for larger intervals.

2. A somewhat different way to teach the above leg position is to ask that the leg be held in a direct straight line to the pedal that is to be struck. Observe that, when the knees are spread, the leg with its foot makes a crooked line toward the key, making it difficult to estimate the position of the desired pedal key. Men, especially, are prone to hold their knees apart, because they wish to look between the knees to see the pedals. If they will keep their knees together, they will not need to look, because the compass effect will guide them to the pedals.

3. Sit well back on the bench for good bodily support. Then lean the body forward rather than backward. This is more comfortable and is helpful in playing the pedals.

4. I have rather recently observed a very bad habit among young organists. This consists of trying to find the position of the keys by first putting the toe in the wide spaces between some of the black pedals. This is useless motion, and I should like to disapprove of it with vigor. Rather than putting toes between black keys, take a good look with the eyes. Play the keys directly, but never search for their position with useless motions between the black pedals.

5. Most easy music will naturally be played mostly or exclusively with the left foot. I have no objection to a "left-footed" organist. This merely means that he plays easy music. Most hymns will have their basses played with the left foot alone, or nearly so. This is natural, because the desired bass notes are on the left end of the pedaller. A nice, legato pedal bass is beautiful at times, and this is more easily possible when the right foot helps out in needed places.

6. In general, I would play the pedals between the first and second "F." The notes below this first "F" are likely to growl unmusically when used too much. We should know that the Contrabass of the



orchestra goes only to the "E," and the bottom string is not used at all steadily. Refrain from playing the lowest notes often; then on occasional special use they will sound very impressive and grand.

7. Recently I have heard young organists refer to the "foot-pedals." This is a redundancy, because it really means "foot-foots." What is meant in such a term, of course, is "pedal-keys," or just "pedals."

8. Play the pedals only about half the time.

Give them a rest when playing soft. Then, after a rest, they will be all the more effective when they come into use again with louder music.

9. The organ pedals provide the subbass for the organ just as the contrabasses do for the orchestra. These latter are sometimes referred to as being not only low-down, but also bass and viol.

—Alexander Schreiner.

Library File Reference: Music—Instruments.

## Junior Sunday School Song for the Month of September

"Forgiveness"; composer, Frances K. Taylor; *The Children Sing*, No. 83.

While the song, "Forgiveness," is new to children in the Junior Sunday School, *forgiveness* itself is included in their lesson material. To forgive involves an inner, personal feeling. It has to do with wrongs done by others against oneself. We are taught to be kind to one another and: "... thou shalt love thy neighbour as thyself. . . ." (*Leviticus 19:18.*)

The song has a simple, flowing melody. The words of the first verse are pronounced easily and are familiar to boys and girls. The second verse strengthens the message of the first verse, and may be sung by the older children of the Junior Sunday School while the smaller children listen.

Both organists and choristers should observe how the tied notes are used in the song. When the first verse is sung, they should be observed as written. In the second verse there is a syllable to be sung on each of the tied notes.

### To the Chorister

The song is composed of four four-measure phrases. It should be sung at a moderate tempo and with a slight rhythmic accent on the first count of each measure.

After the first verse has been introduced by the chorister or a group of older boys and girls of the Junior Sunday School, by singing it through several times while the children listen, the meaning of each phrase may be discussed. Then the song may be taught by

the phrase-method, using the interval-beat pattern.

It is important to indicate the long notes or three-count notes by the voice as well as by the hand when teaching the song.

After the song is learned, the children may listen to the number as it is played by the organist. Later, the chorister may change to the conventional beat pattern when conducting the song with accompaniment.

### To the Organist

The melody of the song should have a feeling of smoothness when it is played. It is suggested that each melody note within each phrase be played *legato*, which means to be well-connected. Play

with a slight attack or emphasis on the first notes of each beginning phrase.

Notes of the right hand are composed mostly of two-note chords that are written a third apart. The sound is always pleasing to the ear. The left hand actually plays an accompaniment to the melody. Let us give a little emphasis on the first note of each measure, and play the second and third notes lightly and less connected than the melody part.

This is a number that organists should enjoy playing, and one that children will like to hear and sing.

—Florence S. Allen.

(The Junior Sunday School song for October, 1963, will be, "Hosanna"; author, Rita S. Robinson; arranger, Chester W. Hill; to be printed in August issue of magazine.)

## September Sacrament Gems

### FOR SENIOR SUNDAY SCHOOL

"By this shall all men know that ye are my disciples, if ye have love one to another."<sup>1</sup>

<sup>1</sup>John 13:35.

### FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"Blessed are the peacemakers: for they shall be called the children of God."<sup>2</sup>

<sup>2</sup>Matthew 5:9.

## Organ Music to Accompany September Sacrament Gems

Darwin K. Wolford



When the children became "stage-struck"  
and wanted a little theater of their own . . .

# The Barn Became "The Barnacle"

by Rose and R. Kendall Thomas  
as told to Harold H. Jensen  
historian of the Old Folks Committee

One of the earliest "Little Theaters" in America was begun in Salt Lake City about 1895 by Richard Kendall Thomas, early English convert who copied scripts for the Salt Lake Theater when he first came to Salt Lake Valley. Brother Thomas converted a brick barn into a playhouse, and his wife named it *The Barnacle*.

The small theater was built to "appeal to the cultural side" and also to be "a recreational center

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(For Course 11, lesson of September 15, "Early Drama in the Church"; for Course 7, lesson of September 15, "Pioneer Life in Utah"; and for general reading.)

for the development of the neighborhood children as well as my own," said Brother Thomas. At the time the theater was built Brother Thomas was a Salt Lake City merchant with a family of several "stage-struck" children.

The barn, vacated when Brother Thomas sold his horses and vehicles, was moved closer to the Thomas house. Its hayloft was cleared, making a gallery on three sides to seat 50 persons. The buggy shed was made into a pit; and the stage, built over the horse stalls, had extra space for dancing.

Dressing rooms were at first a problem. The girls had to dress in their home and enter the stage through a window. Later, however, a dressing room was added, complete with a table, chairs, and a mirror.

The theater's main floor seated about 100 persons and was heated by a coal stove. The chairs to seat the audiences were loaned. A real attraction was the large Grand Piano, which Brother Thomas had brought across the plains.

The Barnacle was the scene of plays, costume and Halloween parties, and dances; it served as a rendezvous for children of the neighborhood. Generally, more girls took part than boys.

The first plays were termed "originals" by those who wrote them. Blanche Thomas, one of the chil-

## A New Book for Sunday School Musicians

Just off the press is a new book<sup>1</sup> of delightful and helpful reading for Senior Sunday School choristers and organists. Entitled *Worship in Song*, it is written by Dr. Clair W. Johnson, a member of the General Board of the Sunday School and chairman of the Department of Music at Weber College.

Dr. Johnson writes in an inspirational style. He covers both the worshiping and technical aspects of our Sunday-morning assignments in the realm of music. There are eleven chapters under the headings: "Why Do We Sing?" "The Chorister and Organist as Teachers of the Gospel," "Leadership," "The Training and Preparation of Chorister and Organist," "Conducting," "Tempo in Hymn Singing," "Expressive Conducting," "The Hymn Practice," "Measuring the Results," "A Training Program for Young Choristers and Organists," "Preludes and Postludes," and "Introductions and Interludes."

—Alexander Schreiner.

<sup>1</sup>*Worship in Song*, by Clair W. Johnson; published by Deseret Book Company, 44 East South Temple St., Salt Lake City, Utah; 83 pages. Sent postpaid for 75 cents (plus 3 cents state tax for Utah residents).

## GOD MAKE MY LIFE<sup>1</sup>

God make my life a little light,  
Within the world to glow;  
A little flame that burneth bright,  
Wherever I may go.

God make my life a little flow'r  
That giveth joy to all;  
Content to bloom in native bow'r,  
Altho' the place be small.

God make my life a little song  
That comforteth the sad;  
That helpeth others to be strong,  
And makes the singer glad.

—Matilda Betham-Edwards.

<sup>1</sup>From *Second Year Music* by Hollis-Dann, published by American Book Company. Reprinted from *Little Stories in Song*, 1940 edition; Deseret Book Company, Salt Lake City, Utah; page 15.

(For Course 1, lesson of October 20, "We Are Learning To Be Kind Everywhere"; and for lessons on service to one's fellow men.)  
Library File Reference: Gospel Living.



*A scene from an original play by the Thomas children. (L. to R.) Kate, Blanche, Elbert, Alice McLaughlin, and Rose.*



*Exterior of "The Barnacle," a brick barn that had been converted into a neighborhood theater to delight the children.*

dren, wrote plays in the early days of The Barnacle and later became well-known on Broadway. She now resides in New York City.

Others taking part were Channing Pollock, later one of America's great playwrights; Chester Ames, who became a writer; the Lindsay sisters; and others.

Male employees of the R. K. Thomas Dry Goods Co. put on a minstrel show, with the interlocutor in white satin and others of the cast in black attire. On another occasion the girls put on a play and divided the receipts among charities, insisting that the taking in of money made them professionals.

The Barnacle was probably the home of Utah's first puppet show. Blanche Thomas dressed up dolls

and spoke all the parts. She manipulated her dolls by means of a forked stick operated behind a curtain.

The Barnacle was used for many years. William McLaughlin, Pioneer carpenter, constructed the stage; and a New York artist painted the scenery and the arch. Prominent local personalities such as Horace G. Whitney, *Deseret News* drama editor, dropped in occasionally to see the amateurs; and Maud May Babcock of the University of Utah rehearsed players there.

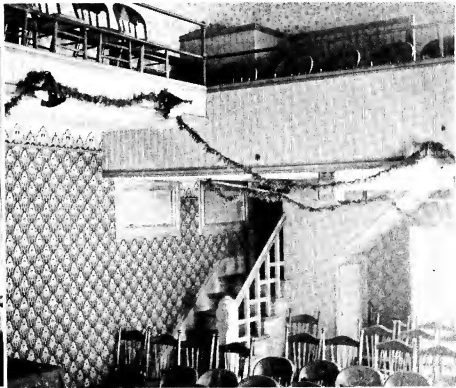
Though The Barnacle has passed on, many recall the happy hours spent there, and as Shakespeare said, "... Thereby hangs a tale."

Library File Reference: Theater.

*Interior view of the stage of "The Barnacle" showing a proscenium arch. Scenery had been painted by New York artist.*



*One of the wonders of "The Barnacle" was that in addition to having chairs for the audience there was a balcony, too.*





## "The Blessings I Give My Child Bless Me"

*by Paul Cracroft\**

History records few scenes of family solidarity as impressive as when Jacob called together his sons to bless them. (*Genesis 49.*)

Although age had dimmed his eyesight, Jacob's spiritual vision was never keener as he sketched for his sons what should befall their descendants even to the last days. On that occasion, twelve men—their strengths and weaknesses starkly delineated

to their father—received the divine blueprint for the perpetuation of God's chosen family. Their destiny: greatness for the few sons who lived up to their promised blessings and responsibilities; oblivion for the rest, because they chose to be children of Israel only in name and not in deed.

Jacob's uncanny ability to read the character of his individual sons was, of course, directly revealed to him. But Jacob had prepared himself to receive the revelation and to respond to the heaven-inspired impressions made upon his mind and spirit. As a father, he must have grieved as he interspersed timeless blessings on his faithful and righteous sons and with near cursing upon the heads of those who

(For Course 24, lesson of September 8, "Naming and Blessing Children"; and for Course 13, lesson of September 28, "Helps to Safety and Happiness.")

\*Having served as an officer and teacher in virtually all auxiliaries, Brother Cracroft now serves on the high council of the University Stake. He is executive secretary of the University of Utah Alumni Association, and holds B.A. and M.A. degrees from the U of U. Brother Cracroft has also worked as U of U assistant director of Public Relations, press secretary to Senator Wallace F. Bennett (Utah), and reporter for *The Salt Lake Tribune*. He is married to the former Kathryn Storrs, and they have six children.

had rebelled or would do so. He knew that much of the spiritual heritage of the world had been entrusted to him and to his family. As a prophet-leader who could hear the death rattle in his own throat, he had to speak to them in unmistakable clarity, no matter how painful the charge.

Few men are Jacobs. But many of the men in the Church today share Jacob's birthright of Priesthood. They have the privilege of naming their sons and daughters and of blessing them often. Naming and blessing little children gives them a proper moral and spiritual start in life, and serves to dedicate them to the Lord.

Babies have come so recently from the presence of God that blessings pronounced upon them are beyond their infant powers of comprehension. However, my faith is simple enough to permit me to believe that the Holy Ghost can call to remembrance enough of a father's blessing to inspire and guide the child properly until his baptism. So, the blessing really is lost neither on the child nor on the father.

This two-part ordinance is—and should be—far more than a mere christening ritual. A Latter-day Saint father who sees an approaching opportunity to name and bless a child should tighten up his "spiritual gear" and prepare for a soul-searching trip. If he conscientiously tries to live by the word of the Lord, if in his own way he will wrestle with the Lord as Jacob did, a father should receive guidance as to what he can promise his child.

As part of his preparation, he can evaluate some of the critical decisions that are likely to confront his son or daughter in years to come. He can exercise his Priesthood by blessing his child with the power to make the proper decisions at the proper times: to seek baptism, to welcome advancement in the Priesthood, to prepare for missionary service, to protect his or her virtue at all cost, to choose eternal marriage over civil, to serve the Church loyally but not blindly, and to put on the name of Christ in every action.

While taking measures to bless my children to these ends, I have necessarily scrutinized my own progress, and naturally I have found spiritual "soft spots." This self-examination has been good for me, and it has made me doubly conscious of both blessing and trying to train my children against falling into my mistakes.

Many an LDS father can date his conversion, re-

pentance, or reactivation from the moment that he sincerely desired to become worthy to bless a child. Thus, a newborn—or perhaps even unborn—child, in its need to be blessed, can itself bless a home.

The naming of a baby provides an excellent opportunity for an LDS father to seek for himself and his wife some special assistance from the Lord. Few parents can deny that modern-day pressures demand divine help in child rearing. What better time to plead for that help than when the infant is formally presented to the Lord?

As with many experiences in the Church, one of the rich rewards of naming and blessing a child is an attendant increase of fatherly humility. No responsible man who loves a child can look into that face without pondering both the happiness and heartache which lie ahead. Happiness can outweigh heartache, if a wise father and an innocent child will rely on the Lord for help.

This reliance is the beginning of humility. Although "humility" has its roots in the Latin word for "earth," I prefer to think of it as connected not with the dirt of the earth but with the solid rock. The truly humble men of history have been men of strength. The strong but humble man refuses to close his spiritual ears to the guidance of the Spirit. Instead, like Jacob, he will promise and bless in terms which may have meaning beyond his own understanding. Thus, a blessing can foster humility and inspire a congregation.

I cannot recall the words I have used in blessing my six children. But I can recall the joy that each of these occasions has brought to me and my wife. We have glimpsed for a few precious moments something of the eternal power and glory of the Plan of Salvation and have appreciated—if only in small measure—the matchless joy of purposeful creation.

As I have tried to point out, naming and blessing a child can stimulate faith, stir up candid self-inventory, provide occasion for a unified family appeal to the Lord, reactivate the lukewarm, increase humility, and dust off the windows of heaven. Coupled with the obvious benefits which accrue to the child, the salutary effects of naming and blessing children in the Church stamp this ordinance as one never to be taken lightly. For who would willingly deprive himself and his loved ones of rich blessings from on high?

Library File Reference: Babies, Blessing of.

# The Harvest Can Be Rich

by David Ensign Gardner\*

Success in finding the records of ancestral families results from a study of four major items that must be considered in the use of genealogical sources. These are:

1. The type of records that are of genealogical value.
2. The amount of genealogical detail they give.
3. The specific periods of time they cover.
4. The places of deposit.

Theoretically, a study of the records will help us appreciate the uses to which they may be placed; but the whereabouts of records and their availability also is of prime importance.<sup>1</sup>

Normally it is not possible to develop an ancestral line in the British Isles unless the precise town in which the ancestor was born or had residential connections is known; such a place would be a good starting place to seek records of the family. Sometimes research might be commenced if the county only is known, but rarely is it possible to succeed when all that is known is that the ancestor came from England or Wales.

It is from July 1, 1837, to the present that all births, marriages, and deaths registered locally in England and Wales have been centralized with a *master index* at the General Register Office, Somerset House, London.<sup>2</sup> If an ancestor—or one of his close relatives such as a brother, sister, parent, or

even a cousin, uncle, or aunt of the same line—was either born, married, or died at some *unknown place* in England and Wales *after* July 1, 1837, there is some hope of finding a record that might pinpoint the town and county concerned.

If the *place* of the event is unknown it is useless to request a search by the General Record Office for the record unless there is information as to the *full and correct spelling* of the name, and the *exact date* of the event. In the case of a birth record, the parentage must be stated, and in the case of a marriage the name of the *spouse*. In searching for a record of death, information of the probable *age and occupation* at the time of death and *relationship* of the deceased to his next-of-kin must be stated. In cases of this unusual nature it is wise to employ a reputable record searcher,<sup>3</sup> as the officials at the General Register Office, London, are not obliged to make searches when the information as to the exact locality where the event took place is not known.

Another index relating to the whole of England and Wales is that of the post-1858 probate records that are kept at the Principal Probate Registry, Somerset House, London. The annual indexes, 1858 to 1958, are available on microfilm at the Genealogical Society in Salt Lake City, at 107 South Main Street. Locating an index reference about a member of an ancestral family might open a new avenue of research.

These fairly modern indexes, however, are later than the records required to find traces of ancestral connections of earlier generations. Generally, records prior to 1837 are not conveniently centralized, and it is access to these records that makes for success in genealogical research.

Boyd's *Marriage Indexes*, mentioned in Chapter 16 of the Genealogical Sunday School manual for 1963, is the kind of index that is helpful in all sorts of problems. Mr. Boyd's work is an attempt to "centralize" information by means of an index, because he realized that when marriage records of ancestors can be found, extensions to the pedigree might be made. To illustrate the value of a marriage index, let us consider the pedigree problem of Joseph Calfe. He came to America from London, as it is said, with his parents Robert and Mary (Trace) Calfe. Robert died in 1719 at 71 and was therefore born about 1648, somewhere in England.

The Boyd's marriage indexes for London—including Middlesex, Essex, Norfolk, and Suffolk—were searched, and the following reference to a

\*Information on reputable record searchers might be requested from the Public Information Department of the Genealogical Society, Salt Lake City, Utah.

<sup>3</sup>Information on the contents of Percival Boyd's partial marriage indexes will be found in *Genealogical Research in England and Wales*, vol. 2, chap. 9, pages 200-203.

(For Course 21, lessons of July 7 and 14: "Characteristics of Records in England and Wales"; for Course 13, lesson of September 15, "Genealogy"; and specially for those who are doing research in England and Wales.)

<sup>2</sup>Brother Gardner is a member of the research staff of the Genealogical Society and presently chairman of the Evaluation Committee for records being processed for the Church's genealogical computer program. He is a Fellow of the Society of Genealogists, London; and he teaches advanced genealogy technology in the General College, Brigham Young University. Brother Gardner is also coauthor of the textbook, *Genealogical Research in England and Wales*.

<sup>3</sup>*Genealogical Research in England and Wales*, (Genealogical Society of the Church, Salt Lake City, Utah), vol. 1 (fifth edition, 1962) and vol. 2 (1963) are the official texts for this field. Volume 2, chap. 9, "The Counties of England and Wales," lists every county with its jurisdictions, parish registers, bishop's transcripts, marriage licenses, probate records, nonconformist registers, and important publications.

<sup>4</sup>Applications by correspondence have to contain a prepaid fee of \$1.65 for each entry requested.

marriage was found in the Suffolk county index: "1670—Calfe, Robert & Maria Trace [married at] Bacton."

The parish registers of Bacton disclosed the full entry of marriage and the christenings (births) of two of their children. No record of birth for Robert Calfe was found in Bacton registers.

In the quest for a further lead on the Calfe ancestry, it was recalled that in the thirteenth century commissioners were appointed by the king to list the names of all able-bodied men between 15 and 60. Eventually this led to the compilation of *Muster Rolls* for the county militia. These rolls give an almost complete census of the male population. Many dated in the sixteenth and seventeenth centuries have survived, a large number being kept at the Public Record Office in London, some in county record offices,<sup>5</sup> and a few in private custody. The Muster Rolls for 1638 for County Suffolk contain 24,000 names, and have been printed under the title of *Able Men of Suffolk, 1638*.<sup>6</sup>

The christening of Robert Calfe, born about 1648, was neither found at Bacton nor in several nearby parishes. A search in the publication *Able Men of Suffolk, 1638*, disclosed persons of the surname of Calfe as follows:

Parish	Names of Able-Men
Stanstead:	Robert Calfe, Joseph Calfe, Jerom Calfe.
Alpheton:	William Calfe.

The parish registers of both these places were searched with the result that the christening of Robert Calfe was found recorded in 1648 at Stanstead, Suffolk.

If the British ancestor is said to have been a soldier his name might appear in the printed official army lists. The first one was published in 1740, and since 1754 they have been printed annually. They contain the names of *officers* only. If the ancestor was not an officer it is necessary to find the name of the regiment in which he served before military records can be successfully used.<sup>7</sup>

One of the most fruitful sources of pedigree information are the pre-1858 records of the probate courts. The principal courts were the Prerogative Courts of Canterbury and York; and the minor courts consisted of 28 Episcopal Consistory courts, a number of Archdeaconry courts, as well as many courts of what is known as Peculiar Jurisdiction. The British Record Society and many county record

societies have published indexes (known as calendars)<sup>8</sup> to the names of persons whose wills were proved, or estates administered, through these courts, providing a valuable source relating to the whereabouts of ancestral families.

According to family records, John Bernard Houseal and his wife Frances came in 1802 to Prince Williams Parish, South Carolina; but their origin in England was unknown. In an effort to find a connecting link, the records of the Prerogative Court of Canterbury, London, were searched from 1800 to 1812.<sup>9</sup> The calendar for 1810 disclosed the name, "Frances Houseal, deceased." The documents were read and disclosed that she was the late wife of John Bernard Houseal of Prince Williams Parish, where she died Dec. 13, 1805. Her husband had previously been a druggist in Streatham, Surrey, England. Further perusal disclosed that she had been a beneficiary under the will (dated September 14, 1797) of her father, the late Henry Sloggett of Plymouth Dock, Devonshire, and lately of Bodmin, Cornwall, England.

Many probate court calendars or indexes contain scattered references to persons who died in America, in the British Commonwealth, or in foreign countries, but who possessed property in England and Wales. Note the following examples taken from such calendars:

*1630 Year Book of Probates, Prerogative Court of Canterbury, London.*

WATERS, Edward, of Elizabeth City in Virginia but deceased at Hornead, Herts., left will with administration, 6 October 1630, and probate granted to Mary Dymocke during the minority of her nephew John Huett.

*1801 Calendar of the Episcopal Consistory Court of Chester.*

DAVALL, John, of Savannah in North America.

References such as these usually lead to the discovery of records relating to ancestral families.

The value of any genealogical record lies in the information it contains. It is obvious then that there is a great deal of genealogical value in the types of records discussed in this article. The use of these records, as well as a whole host of other sources, is dictated by the period of time of the pedigree problem, making necessary a knowledge of the periods of time for which the various sources are available. This field of genealogical research in England and Wales can produce a rich harvest.

<sup>5</sup>All printed calendars and indexes for English probate courts are listed in the cited textbook, chap. 9.

<sup>6</sup>These pre-1858 records are on microfilm at the Genealogical Society. All the manuscript calendars, indexes, and registers of wills and act books have been microfilmed. Some of the loose documents have also been microfilmed.

Library File Reference: Genealogy.

<sup>7</sup>The whereabouts of the records of the 52 historic counties of England and Wales and of the Isle of Man will be found in the cited textbook, chap. 9, together with a statement regarding the county record offices.

<sup>8</sup>Banks, Charles E., *Able Men of Suffolk 1638*; Anglo-American Records Foundation, 1931.

<sup>9</sup>Navy, Army, Militia, Merchant Shipping and allied records are discussed in the cited textbook, chap. 7.



*Although the Great Salt Lake Valley appeared like a wasteland to some, the natural forage*

# UTAH PLANTS AND THE

What plant life was there when the Pioneers reached Utah? How did it affect their way of life?

The first impressions of the Pioneers as they entered Salt Lake Valley in 1847 varied with the viewers. Clara Decker Young, wife of Brigham Young, later stated, "When my husband said, 'This is the place,' I cried, for it seemed to me the most desolate in the world."

To others, the view was much more favorable. When Orson Pratt and Erastus Snow saw the valley on July 21, they reported that they "could not refrain from a shout of joy . . . the moment this grand and lovely scenery was in our view." Wilford Woodruff wrote, "We gazed in wonder and admiration upon the vast fertile valley spread out before us—clothed with a heavy garment of vegetation." William Clayton mentioned the richness of soil and abundance of high, good-looking grass.

Orson Pratt, Willard Richards, and George A. Smith explored the valley and reported a scarceness of timber and sage; but "in many places the grass, rushes, etc., are ten feet high and no mire. Feed abundant and of best quality." Others mentioned abundance of grass in many areas of Utah. Sagebrush was present, but not nearly as much as now. William Clayton recorded in July, 1847, ". . . The wild sage is very plentiful on the other side of the valley, showing that the land is not so rich there as here."

(For Course 7, lesson of July 21, "This Is the Place"; for Course 11, lesson of September 29, "Importance of Livestock to Pioneers"; and to enrich Courses 7 and 11 lessons which describe Utah as the Mormons found it.)

Parley P. Pratt journeyed south through Utah in 1849 along the general route of today's U. S. Highway 91 and repeatedly recorded that the country was "rich in bunchgrass." He occasionally mentioned that he saw cedar (juniper) and clumps of cottonwood trees. He described Mountain Meadows, north of St. George, as "1,000 to 1,500 acres of meadowland spread out like a green carpet."

Wheatgrasses, especially bluebunch wheatgrass, was the dominant bunchgrass; and the tall grass was very probably giant or Great Basin wild rye.

The Pioneers grazed their livestock on the rich grass, and in places they cut it for hay. Grass was a major asset, and livestock grazing has always been a prominent industry in Utah and other Western states.

The "desolate valley" impression doubtless resulted from the dried condition of the grass and sparsity of trees. There were some cottonwood trees and such brush as willows and wild rose along the streams, but trees were scarce. The Pioneers had come from the midwest and eastern states where trees and green grass were common. The valleys of Utah suffered by comparison.

## Overgrazing Effects Plant Changes

Changes in plant cover began within a few years as a result of overgrazing. In a Conference address on Oct. 7, 1865, Elder Orson Hyde stated, "I find the longer we live in these valleys that the range is becoming more and more destitute of grass. . . .





*and great potential was apparent to others*

# PIONEERS

Where grass once grew luxuriantly, there is now nothing but the desert weed."

Hamilton Gardner in his *History of Lehi* said, "The settlers found the surrounding country covered to some extent with bunchgrass and meadowgrass, far more than in later times." He mentioned decreasing forage due to increasing grazing until "... the herds were compelled to seek new regions."

Plant species compete for soil moisture, soil nutrients, sunlight, and growing space. Plant food is not taken from the soil ready for use, but must be manufactured in the green leaves. Livestock like some plant species better than others, just as people have preferences for some foods. When the more palatable and better soil-protecting plants are overgrazed, they weaken and die out; soon they are replaced by less desirable plant species, and the density of plant cover is decreased. The top soil is eroded away, deep gullies form, the soil absorbs and holds less moisture, and growing conditions for plants become poorer.

As a result of these processes, the more palatable grasses, shrubs, and herbs on mountain ranges—such as wheatgrasses, bromegrasses, bitterbrush, and birch leaf mountain mahogany—have been partially replaced by such plants as yarrow, wild geranium, niggerhead, porcupinegrass, and tarweed. In the foothills and valleys such plants as sagebrush, juniper, cheatgrass, and various annual weeds have increased and spread to replace the bunchgrass. On the desert ranges the desert bunchgrasses, white sage or winter-

fat, bud sagebrush, and black sagebrush have given way to increased amounts of shadscale, greasewood, Russian thistle, rabbitbrush and the poisonous halogeten.

With depletion of the original plant cover, floods from summer storms become increasingly frequent. The floods damaged roads, bridges, homes and farms; and the eroded topsoil filled canals and reservoirs with sediment. In some places it became progressively difficult for settlers to get water from the streams, subject to floods, into irrigation ditches.

## Domestic Uses of Plants

Many native plants in the West were used by the Indians for food, clothing, shelter, and medicine. The blue camas, grass seeds, thistle stems, wild berries, rose hips, yampa root, and pine nuts are examples of cherished food plants. The Pioneers also used many of these plants for food. The sego lily was named Utah's state flower, because its bulbs were eaten by the hungry Pioneers.

A number of plants common today were not growing here in 1847. These include cheatgrass or junegrass, Kentucky bluegrass, Russian thistle, dandelion, halogeten, and crested wheatgrass which has been used extensively in recent years to reseed overgrazed ranges. These plants were brought here—some intentionally and some by accident; growing conditions are favorable, and they have flourished.

The timber in the mountains is much the same today as it was in Pioneer times. Spruce, Alpine fir, and Limber pine are found at the higher elevations. In the middle zone of the mountains, Aspen, Douglas fir, and white fir are the main species, though lodgepole pine covers vast areas in some locations (including the Uinta Mountains). Lower down, the ponderosa or yellow pine, juniper, pinyon pine, oakbrush, and bigtooth maple are the major species.

The Pioneers were very dependent upon the timber for fuel, and to build homes, places of worship, corrals, fences, and barns.

Plant life has always been an indispensable resource, and still is. It affects watersheds, forage for livestock, forage and cover for wildlife, lumbering, outdoor recreation, and scenic beauty. Let us appreciate it, enjoy it, and help preserve it.

—Arnold R. Standing.\*

\*Brother Standing has served 40½ years in the U.S. Forest Service holding such important positions as assistant regional forester, forest supervisor, range examiner, and forest ranger in the Pacific Northwest and Intermountain regions. He served the Church in a bishopric, on high councils, in priesthood quorums, in stake YMMIA, and in Sunday Schools. Brother Standing received a B.S. degree in Botany from Utah State Agricultural College and also studied at Brigham Young University, University of Utah, and Montana State. He has authored a number of publications; also, during his long career with the Forest Service, he has pioneered range management studies and researched plant species. Grazing seasons on national forest lands have been determined through some of his work. He married Josephine Lindquist, and they have two sons and one daughter. Library File Reference: Utah—Plants.

# COMMUNICATION FILTERS

by Virgil B. Smith\*

Did you ever trip over a misunderstanding when you had only the best intentions? Such experiences make us realize that a misunderstood message can do severe damage in family life, or school, or social life, or business, or government, or church.

The chart on the opposite page and this article are only a small part of the meaning in the word *communication*. And each of the words here holds its own bundle of meanings. The problem always arises—will the reader select the meaning which the writer had in mind?

## A Challenge

The point of communication is to send and receive messages without a significant change in the meanings. That is likely to be a good trick, because human messages are subject to alteration by all sorts of barriers, such as the filter factors listed on the chart.

Too many of us suffer frequent frustrations from misunderstandings. No one can guarantee you freedom from this misfortune; but real rewards can come from sincere, consistent, cooperative efforts. What can be done? We can become more familiar with the communication processes. This article and chart can't hold all the answers, but they can help. Consider the filters illustrated on the chart:

## The Sender and Receiver

The first filter (1) and the final filter (11) indicate the need for both the sender and receiver of a message to have at least normal intelligence and enough basic common ground in the other intellectual factors to make communication between them possible.

The feeling filters (2 and 10) can each sabotage a message because of such personal factors as preoccupation, hostility, or transference (toward the sender) of feelings or attitudes which the receiver has toward some other person. With some people, highly trained and skilled help may be needed to discover the particular psychological traits which may subconsciously prevent a particular idea from passing unchanged through the psychological filter. A message may easily be interpreted in such a distorted way that its sender could be offended, believing that the receiver could not possibly have misinterpreted it so much. There may be a close tie between the psychological factors and spiritual phenomena, but that is another story.

The sender's physiological skills (3) also influence the message. Putting a message into sound (words, music, and so on) or visual symbols (words, pictures) or other sensory signals (touch, motion, smells, tastes) require skills such as speaking, playing instruments, singing, writing, drawing, photo-

graphing, cooking, dancing, sign language for the deaf, Braille, and so on. The receiver's body (9) must have enough ability to pick up the message through hearing, seeing, smelling, tasting, and the feeling senses.

## The Message

As for the form of the message (4), the great variety that is possible here is illustrated by the range of materials in each of the fields of literature, art, music, dance, and drama. You could ask: Is the sequence logical? Are words and phrases used with accurate meaning? Is it too abstract for the receiver? Is all of the message closely related to the subject? Is it unduly long or complicated? Are there confusing grammatical errors? Is it in a form which satisfies the need?

The arrangement of the message may be expressed through audio, visual, or other signals. The audio signals (5) may hinder the message if they are not appropriate in volume, or in changes in pitch and quality of voice, or other audio factors. Visual signals (6), consisting of still or moving pictures, words, and so on, depend for their effectiveness on factors such as those shown in the chart. Other signals (7) include smell, taste, and acts of touching (caressing, spanking, Braille writing, and so on).

## Outside Factors

From outside of the sender and his message, there may arise other interferences. The environmental filter (8) can stop or alter all or part of a message by temporary factors not consciously caused by either the sender or receiver. It may be too dark or too light to see an otherwise clear picture; there may be too much noise; the motion of a bus may prevent the reading of a paper; unusual temperature or pressure or some other conditions may be too distracting. And, of course, there are many possibilities of breakdown in the electrical or mechanical devices which may be involved in transmitting or receiving a signal.

## Improving Results

Knowledge of potential distortions caused by these eleven filters can help avoid misunderstanding, but we should not overlook another tool—*feedback*. This consists of the sender comparing the content of his message with the response which it produces in the receiver. If there is no response, or not enough to judge by, the sender may do something to invite or provoke a response. Responses can greatly help the sender to evaluate failures or successes, and to make appropriate changes.

If you want more efficiency and satisfaction, as well as less frustration and misunderstanding, remember filter factors in communication; develop your awareness of the pitfalls; encourage cooperation and a warm sense of humor to smooth rough roads of give and take, and get help promptly when it is needed—whether the help needed is a professional specialist or a dictionary.

\*Virgil Smith has ten years of experience working with these factors of communication, and more than six years of college, with B.S. and M.S. degrees from Brigham Young University, and additional graduate study with a graduate certificate from the University of Utah. His present position is Production Editor of *The Instructor* magazine. Continuously active in the Church, he has held many positions in its organizations. Following military service during World War II, he completed a 2-year mission in the North Central States, where he was a district president. He married Geraldine Bearson, and has two children.

Library File Reference: Communication.

(For Course 24, lesson of December 29, "Language Patterns Determined in the Home"; for Course 27, lessons of September 15 and October 13; "Home and Sunday School—a Teaching Partnership," and "Human Relationships.")

# COMMUNICATION FILTERS

A message from the sender may be affected by these filters before influencing a receiver.



SENDER

## 1 IDEAS

Intelligence, experience, concepts, memory, symbol vocabulary, attention.



## 2 FEELINGS

Personality, current feelings toward receiver, needs, emotional adjustment, feelings toward message, goals.



## 3 SKILLS

Ability to produce signals through speech, writing, drawing, and other activities.



## 4 MESSAGE ARRANGEMENT

Order, precision, concreteness, relevance, eloquence, simplicity, grammar.



## 5 AUDIO MESSAGE SIGNALS

Audibility, clearness, fluency, inflection, pronunciation.



## 6 VISUAL MESSAGE SIGNALS

Color, shape, posture, perspective, legibility, spacing, spelling, punctuation, direction, speed, plane, change, duration, pattern.



## 7 SMELL, TASTE, AND TOUCH MESSAGE SIGNALS

Concentration, distance, duration, repetition, impact, pressure, and so on.



## 8 ENVIRONMENT

Distortion due to visibility, noise, temperature, pressure, movement, mechanical error, and so on.



## 9 SKILLS

Ability to perceive signals through sight, hearing, and other senses.



## 10 FEELINGS

Personality, current feelings toward sender, needs, emotional adjustment, feelings toward message, goals.



## 11 IDEAS

Intelligence, experience, concepts, memory, symbol vocabulary, attention.

MESSAGE

RECEIVER



# He Did His Homework

*Drafting the Constitution . . . a dry little man was the hero*



He was a colorless wisp of a man. He was little over five feet, six inches tall and weighed not much over a hundred pounds. It was said that he never dressed in anything but black.<sup>1</sup> And he usually had but one suit at a time.

Heavy brows hung over his blue eyes. Washington Irving once described him as "a withered little apple-John." His talk was dry and often boring.

Some have said he really had no boyhood. He was not inclined toward sports. He was bookish. He was frail as a lad, and sickly as a young man. He was the eldest of twelve children. He was required to do little physical work amid the tall oak, cedars, and sumac—or among the peach and apple orchards—of his father's Virginia plantation. Toil was for the slaves.

There were 12 members of his graduating class at Princeton. Of them, he was the only one who took no part in the commencement exercises except to receive his diploma. He was deeply interested in religion, but his weak voice kept him from the pulpit. He loved to study law. But he never became a lawyer nor passed the bar.

He was shy around women. At 31 he fell in love. Then his fiancée broke off their engagement. He was a deeply wounded man. He was not married until he was 43, taking a widow as his bride.

He has never left an apt saying that has caught on with men. No anecdote about him has lived with the masses. His name is known, yet few men know his story.

But he was a chosen man. He

was "raised up" by the Lord to a mighty purpose.<sup>2</sup> Most men would probably agree with his biographer, Irving Brant,<sup>3</sup> that more than any other man he shaped the present government of the United States of America.

He was James Madison, father of the Constitution.

Where lay Madison's greatness? First, he was a man with a pure heart. John Witherspoon, president of Princeton when Madison was a student there, knew him well. (The entire Princeton faculty at the time consisted only of the president and three tutors.) Dr. Witherspoon said of Madison to Thomas Jefferson "that during the whole time he was under his tuition he never knew him to do nor to say an improper thing."<sup>4</sup>

Jefferson, an intimate friend of Madison for 50 years, described him as a man of "pure and spotless virtue which no calumny has ever attempted to sully."<sup>5</sup>

James Madison was blessed with a brilliant mind and love of hard work. When momentous legislative contests were fought, Madison generally won because he had done more homework than his foes. Sir August Foster, British minister to America, once wrote that Jefferson was more of a statesman and man of the world than Madison. "Yet the latter was better informed," Sir August added.<sup>6</sup>

Madison completed the regular course at Princeton in only two years. Often his sleep was but five hours a night. At only 24 he was elected to the Committee of

Safety in Orange County, Virginia. Committees of this kind provided the local government at the time British colonial power was crumbling.

At 36, Madison represented Virginia at the Constitutional Convention. Some of the world's finest minds were at that convention. Among them were George Washington, Benjamin Franklin, Alexander Hamilton, and George Mason. When the convention's four months' work was completed, dry, scholarly James Madison emerged as the hero. He had drafted the Virginia plan for a union which foreshadowed the constitution which was finally adopted.

One of Madison's greatest triumphs came a year later. The Constitution was up for ratification by Virginia's convention. Opposing adoption were political giants Patrick Henry, one of America's great orators and governor of Virginia during the Revolutionary War; James Monroe; George Mason; and Richard Henry Lee. Madison led the forces in support of the Constitution. He debated the issues with Henry. Again and again the recorder of the debates made entries such as this: "Here Mr. Madison spoke so low that he could not be distinctly heard."

But Madison was armed with facts. Despite a mousy voice, he drove Patrick Henry and opposition to the Constitution to defeat.

James Madison, a pure-hearted man, had done his homework.

—Wendell J. Ashton.

<sup>1</sup>(For Course 5, lesson of September 1, "Pure in Heart"; for Course 9, lesson of October 20, "A Leader Is a Champion of Liberty"; and for general reading.)

<sup>2</sup>Padover, Saul K., *The Complete Madison*, 1953 edition: Harper & Brothers, New York, N.Y.; page 8.

<sup>3</sup>Doctrine and Covenants 101:8-9.

<sup>4</sup>Brant, Irving, *James Madison* (in three volumes): 1941, 1948, 1950: The Bobbs-Merrill Company, New York, N.Y.

<sup>5</sup>Padover, *The Complete Madison*, page 3.

<sup>6</sup>Padover, *The Complete Madison*, page 6.

<sup>7</sup>Padover, *The Complete Madison*, page 8.

<sup>8</sup>Brant, *James Madison*, Vol. 1, page 100. Library File Reference: Madison, James.